CLERUS DOMINI:
OR,
A DISCOURSE
OF THE
DIVINE INSTITUTION,
Neceſsity, Sacredneſſe, and Separation
OF THE
OFFICE MINISTERIAL.
TOGETHER WITH
THE NATURE AND MANNER OF
its Power and Operation.
WRITTEN
By the ſpeciall command of our late KING.

BY *JER. TAYLOR* D.D.

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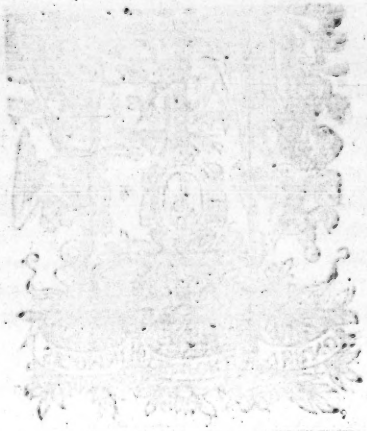

THE Divine institution and necessity OF THE OFFICE MINISTERIAL, &c.

SECT. I.

WHen severall Nations, and differing Religions have without any famous mutuall intercourse agreed upon some common rites, and forms of Religion, because one common effect cannot descend from chance, it is certain they come to them by reason, or tradition from their common Parents, or by imitation; something, that hath a common influence. If *reason* be the principle, then it is more regular and lasting, and admits of no other variety, then as some men grow unreasonable, or that the reason ceases. If *tradition* be the fountain, then it is not onely universall, and increases as the world is peopled, but remains also so long as we retain reverence to our Parents, or that we do not think our selves wiser then our forefathers; But these two have produced Customes and Laws of the higheſt obligation: for whatsoever we commonly call *the Law of Nature*, it is either a custome of all the world, derived from *Noah* or *Adam*; or else it is therefore done, because naturall reason teaches us to do it in the order to the preservation of our selves and the publike.

1.

But *imitation* of the customes of a wise Nation, is something lesse, and yet it hath produced great consent in externall rites and offices of Religion. And since there is in Ceremonies so great indifferency, there being no antecedent Law to determine their practise, nothing in their nature to make them originally necessary, they grow into a *Custome* or a *Law*, according as they are capable; For if a wise Prince, or a Governour, or a Nation, or a famous family, hath chosen rites of common Religion, such as were consonant to the Analogy of his duty, expressive of his sense, decent in the expres-

2.

sion, grave in the forme, or full of ornament in their representment, such a thing is capable of no greater reason and needs no greater authority, but hath been and may reasonably enough be imitated upon the reputation of their wisdome, and disinterested choice, who being known wise persons, or nations, took them first into their religious offices. A

3. Thus the Jews and the Gentiles used [a] white garments in their holy offices, and the Christians thought it reasonable enough from so united example to do so too. Example was reason great enough for that. The [b] Gentile Priests were forbid to touch a dead body, to [c] eat leavened bread, to [d] mingle with secular imployments during their attendance in holy offices; these they took up from the pattern of the Jews, and professed it reasonable to imitate a wise people in the rituals of their religion. The Gentile Priests used Ring and Staffe and Mitre (saith *Philostratus*:) the Primitive Bishops did so too; and in the highest detestation of their follies thought they might wisely enough imitate their innocent customes and Priestly ornaments, and hoped they might better reconcile their mindes to the Christian Religion by compliance in Ceremonials, then exasperate them by rejecting their ancient and innocent Ceremonies: for so the Apostles invited and inticed Judaisme into Christianity. B C

a *Valer. Maxim* l. 1. c. 1. *Philost.* lib. 2.
b *Dion hist.* l. 54
c *A. Gell.* li. 10 c. 15.
d Ibid.

Lib. 3.

And *Tertullian* complains of the Devils craft, who by imitating the Christian rites reconciled mens mindes with that compliance to a more charitable opinion of the Gentile superstition. "*The devil in-*
"*tending to draw the professors of truth to his own portion, or to preserve*
"*his own in the same fetters hee first put upon them, imitates the rites of*
"*our religion, adopting him into his superstition. He baptizes some of his*
"*disciples, and when he initiates them to the worship of Mithra, promiseth*
"*them pardon of sins by that rite, he signes his souldiers in their forehead,*
"*hee represents the oblation of bread, and introduces representments of*
"*the resurrection, and laboriously gets martyrs to his cause. His Priests*
"*marry but once; he hath his virgins, and his abstemious and continent*
"*followers: that what Christians love and the world commends in them,*
"*being adopted into the rituals of Idolatry, may allure some with the*
"*beauty and fair imagery, and abuse others with colour and phantastick*
"*faces.* D

De præscript. c. 40. *Hujus sunt partes inverendi veritatem, qui ipsas quoque res sacramentorum divinorum in idolorum mysteriis æmulatur. Tingit & ipse quosdam utique credentes & fideles suos: expiationem delictorum de lavacro re-promittit, & sic adhuc initiat Mithræ: signat illic in frontibus milites suos, celebrat & panis oblationem & imaginem resurrectionis inducit, & sub gladio redimit coronam. Quid, quod & summum Pontificem in unis nuptiis statuit? habet & virgines, habet & continentes. Qui ergo ipsas res de quibus sacramenta Christi administrantur tam æmulanter affectavit exprimere in negotiis Idolatriæ, utique & idem & eodem ingenio gestiit, & potuit instrumenta quoque divinarum rerum & sanctorum Christianorum sensum de sensibus, verba de verbis, parabolas de parabolis, profana & æmule fidei attemperare.* E

4. And thus also all wise men that intended to perswade others to their religion, did it by retaining as much as they innocently could of the other, that the change might not bee too violent, and the persons

persons be more endeared by common rites and the relation and charity of likeneſſe and imitation. Thus did the Church and the Synagogue, thus did the Gentiles both to the Jews and to the Chriſtians; and all wiſe men did ſo.

5

[e] The Gentiles offered firſt fruits to their Gods, and their tithes to *Hercules*, [f] kept vigils and anniverſaries. forbad marriages without the conſent of Parents, and clandeſtine contracts; theſe were obſerved with ſome variety according as the people were civil or learned; and according to the degree of the tradition, or as the thing was reaſonable, ſo theſe cuſtomes were more or leſſe univerſall.

e *Cenſor. de die natal. c. 1.*
f *Sueton. in Veſpeſ.*
g *Livi. dec ad 1. lib. 10.*

6

But when all wiſe people, nay when abſolutely all the world have conſented upon a rite, it cannot derive from a fountain lower then the current, but it muſt either be a command which God hath given to all the world; (and ſo *Socrates* in *Xenophon*, *Quod ab omnibus gentibus obſervatum eſt, id non niſi à Deo ſanctum eſſe dicendum eſt*) or a tradition, or a law deſcending from our common parents, or a reaſon derived from the nature of things; there cannot in the world be any thing great enough to take away ſuch a rite, except an expreſſe divine commandement: and a man by the ſame reaſon may marry his neareſt relative as he may deny to worſhip God by the recitation of his prayſes and excellencies; becauſe reaſon and a very common tradition have made almoſt all the world conſent in theſe two things, that we muſt abſtain from the mixtures of our neareſt kindred, and that we muſt worſhip God by recounting and declaring excellent things concerning him.

Lib. 4. de factis & dict. Socr.

7

I have inſtanced in two things in which I am ſure to finde the feweſt adverſaries, (I ſaid the feweſt; for there are ſome men which have loſt all humanity) but theſe two great inſtances are not atteſted with ſo univerſall a tradition and practiſe of the world as this that is now in queſtion. For in ſome nations they have married their ſiſters, ſo did the Magi among the Perſians: μίγνυνται οἱ Μάγοι ταῖς θυγατράσι, καὶ ἀδελφαῖς μίγνυσθαι θεμιτὸν, ſayes *Tatianus* in *Clemens Alexandrinus*, and *Bardiſanes Syrus* in *Euſebius*. And the Greeks worſhipped *Hercules* by railing, and *Mercury* by throwing ſtones at him. But there was never any people but had their Prieſts and Preſidents of religious rites, and kept holy things within a mure, that the people might not approach to handle the myſteries: and therefore beſides that it is a receſſion from the cuſtomes of mankinde, and charges us with the diſreſpect of all the world (which is an incuriouſneſſe next to infinite) it is alſo a doing againſt that which all the reaſon of all the wiſe men of the world have choſen antecedenly or *ex poſt facto*, and he muſt have a ſtrange underſtanding, who is not perſwaded by that vvhich hath determined all the vvorld.

Stromat. 3.
Lib. 4. præpar. Evangel.

For religion cannot be at all in communities of men vvithout ſome to guide, to miniſter, to preſerve and to preſcribe the offices and miniſteries: What can profane holy things but that vvhich

makes them common? and what can make them common more then when common persons handle them, when there is no distinction of Persons in their ministration? For although places are good accessories to religion, yet in all religions they were so accidentall to it, that a sacrifice might hallow the place, but the place (unlesse it were naturally impure) could not defecrate the sacrifice: and therefore *Jacob* worshipped upon a stone, offered upon a turfe, and the Ark rested in *Obed-Edoms* house, and was holy in *Dagons* Temple; and hils and groves, fields and orchards, according to the severall customes of the nations, were the places of addresse; But a common person ministring, was so near a circumstance, and was so mingled with the action, that since that materiall part and exteriour actions of Religion could be acted and personated by any man, there was scarce any thing left to make it religious, but the attrectation of the rites by a holy person; A *Holy place* is something, *a separate time* is something, *a prescript form of words* is more, and *separate and solemn actions* are more yet; but all these are made common by a common person, and therefore without a distinction of persons have not a natural and reasonable distinction of solemnity and exterior religion.

8 And indeed it were a great disreputation to religion, that all great and publike things, and every artifice or profitable science should in all the societies of men be distinguished by professors, artists and proper ministers; and onely religion should lie in common, apt to be bruised by the hard hand of mechanicks, and sullied by the ruder touch of undiscerning and undistinguished persons; for although the light of it shines to all, and so farre every mans interest is concerned in religion, yet it were not handsome that every man should take the taper in his hand; and religion is no more to be handled by all men, then the lawes are to be dispensed by all, by whom they are to be obeyed; though both in religion and the laws, all men have a common interest.

9 For since all means must have some equality or proportion towards their end, that they may of their own begin or by institution be symbolicall, it is but reasonable that by elevated and sublimed instruments we should be promoted towards an end supernaturall and divine; now besides, that of all the instruments of distinction, the person is the most principall and apt for the honour of religion (and to make our religion honourable is part of the religion it self) it is also apt for the uses of it; such as are, preserving the rights, ordering, decent ministration, dispensing the laws of religion, judging causes, ceremonies and accidents; and he that appoints not offices to minister his religion, cares not how it is performed; and he that cares so little, will finde a great contempt passe upon it, and a cheapnesse meaner then of the meaneſt civill offices; and he that is content with that, cares not how little honour God receives, when he presents to him a cheap, a common, and a dishonourable religion.

But

A But the very naturall deſigne of religion forces us to a diſtinction of perſons in order to the miniſtration; for beſides that every man is not fit to approach to God with all his *ſordes* and adherent indiſpoſitions; an aſſignment in reaſon muſt be made of certain perſons, whoſe calling muſt be holy, and their perſons taught to be holy, by ſuch a ſolemn and religious aſſignment; that thoſe perſons being made higher then the people by their calling and religion, and yet our brethren in nature, may be intermediall between God and the people, and preſent to God the peoples needs, and be inſtrumentall to the reconveying Gods bleſſing upon thoſe whoſe fiduciaries B they are. This laſt depends upon Gods own act, and deſignation, and therefore muſt afterwards be proved by teſtimonies of his own, that he hath accepted ſuch perſons to ſuch purpoſes; but the former part we our ſelves are taught by naturall reaſon, by the rules of proportion, by the honour we owe unto religion, by the hopes of our own advantages, and by the diſtance between God and us, towards which we ſhould thruſt up perſons as high as they are capable. And that all the world hath done prudently in this, we are confirmed by Gods own act, who knowing it was moſt agreeable, not onely to the conſtitution of religion, and of our addreſſes to God, but to our mere neceſſities alſo, did in his glorious wiſdome ſend his ſonne, C and made him apt to become a mediator between himſelf and us, by cloathing him with our nature, and decking him with great participation of his own excellencies, that he might doe our work, the work of his own humane nature, and by his great ſanctity and wiſdom approach neer to Gods mercy ſeat, whither our imperfections and ſins could not have neer acceſſe. 10

And this conſideration is not onely good reaſon, but true divinity, and was a conſideration in the Greek Church, and affixed to the head of a prayer as the reaſon of their addreſſe to God in deſigning miniſters in religion. *O Lord God who becauſe mans nature cannot of it ſelfe approach to thy glorious Deity, haſt appointed Maſters and Te chers of the ſame poſſeſſions with our ſelves, whom thou haſt placed in thy throne, viz.* in the miniſtery of the kingdom, *to bring ſacrifices and oblations in behalfe of thy people, &c.* And in- 11

D deed if the greatneſſe of an imployment ſeparates perſons from the *vulgus*, either we muſt think the immediate offices of religion and the entercourſe with God to be the meaneſt of imployments, or the perſons ſo officiating to receive their eſtimate according to the excellency of their offices.

Ευχολογ. In ordinat. Epiſc. Κύριε ὁ θεὸς ἡμῶν, ὁ διὰ τὸ μὴ δύνασθαι τὴν ἀνθρωπίνην φύσιν τὴν τῆς δεόπτου σε ὑπενεγκεῖν ὑσίαν, τῇ σῇ οἰκονομίᾳ ὁμοιοπαθεῖς ἡμῖν διδασκάλους καταστήσας τοὺς σοὺ ἐπιτρόπους θεῖνου εἰς τὸ ἀναφέρειν σοι θυσίαν καὶ προσφορὰν ὑπὲρ παντὸς τοῦ λαοῦ σου, &c.

E And thus it was amongſt the Jews and Gentiles before Chriſts time, amongſt whom they not onely ſeparated perſons for the ſervice of their gods reſpectively, but choſe the beſt of men and the Princes of the people to officiate in their myſteries, and adorned them with the greateſt honours and ſpeciall immunities. Among the 12

Jews,

Jews, the Priesthood was so honourable, that although the expectation which each Tribe had of the Messias was reason enough to make them observe the law of distinct marriages, yet it was permitted to the Tribe of *Levi* to marry with the Kingly Tribe of *Judah*, that they also might have the honour and portion of the Messias's most glorious generation; and for the Priesthood of *Aaron* it was λέσχε ἐξαίρεσον, ἐκ ὄπιγειον, ἀλύμπον κλῆμα, saith *Philo*, *a celestiall honour, not an earthly, a heavenly possession*, and it grew so high and was so naturalized into that nation to honour their Priests and mystick persons, that they made it the pretence of their warres and mutinies against their conquerours. *Honor sacerdotii firmamentum potentiæ assumebatur*, saith *Tacitus*, speaking of their warres against *Antiochus*; the honour of their Priesthood was the strength of their cause, and the pretence of their armes; and all the greatest honour they could do to their Priesthood they fairly derived from a divine precept, that the *Prince and the People and the Elders and the Synagogue should go in and out*, that is, should commence and finish their greatest and most solemn actions *at the voice and command of the Priest*; And therefore King *Agrippa* did himself honour in his Epistle to *Caius Cæsar*. *I had Kings that were my ancestors, and some of them were high Priests, which dignity they esteemed higher then their Royall purple, beleeving *that Priesthood* to be greater then the kingdome, as God is greater then men.

A B C

* Πάππων τε καὶ προγόνων βασιλέων ἔλαχον, ὧν οἱ πλείους ἐλέγοντο ἀρχιερεῖς, τὴν βασιλείαν τῆς ἱερωσύνης ἐν λευκῇ πάσῃ πορφύρᾳ, καὶ νομίζοντες ὅσῳ θεὸς ἀνθρώπων διαφέρει, κατὰ τὸ κρεῖττον τοσοῦτο, καὶ βασιλείας ἱερωσύνην.

13 And this great estimate of the Ministers of their religion derived it self from the Jews unto their enemies the *Philistines*, that dwelt upon their skirts; insomuch that in the hill of God where there was a garison of the *Philistines*, there was also a colledge of Prophets newly instituted by *Samuel* (from whom because he was their founder, S. *Peter* reckoned the ordinary descent from *Samuel*) unharmed and undisturbed, though they were enemies to the nation; and when *David* fled from *Saul*, he came to *Naioth* where the prophets dwelt, and thought to take sanctuary there, knowing it was a priviledged place; there it was where *Sauls* messengers, and *Saul* himself turned Prophets, that they might estimate the place and preserve its priviledge, himselfe becoming one of their society.

1 Sam. 10. 5. & 10.

Acts 3. 24.

1 Sam. 19. 18.

D

14 For this was observed amongst all nations, that besides the band of humanity forbidding souldiers to touch unarmed people, as by all religions and all nations Priests ever were, the very sacredness of their persons should exempt them from violence, and the chances or insolencies of warre. Thus the Cretians did to their Priests and to the κοσμήτας the persons who were appointed for buriall of the dead, the same with the κοπιᾶται, or *fossarii* in the Primitive Church, no souldiers durst touch them; they had the priviledge of religion

E

A religion, the immunity of Prieſts, *Hos quæ necabant non erant puræ manus*; and therefore it grew up into a proverb, when they intended to expreſſe a moſt deſtructive and unnaturall war, ἀὸν πυρφόρῳ ἁλίσθω, not ſo much as the prieſts that carried fire before the Army did eſcape; the ſame with that in *Homer* in the caſe of meſſengers,

Οὐδέ κεν αὖτις ἴοιμι νεὸς καὶ ἀγγελος ἄλλος — *Iliad. μ. vide* 1. *li. Euſtath.*
Ἀλλ' ἄρρον ποτὶ ἄστυ —

Not ſo much as a meſſenger returned into the City: Theſe were ſacred and therefore exempt perſons, and ſo were the *Elei* among the
B Grecians, as being ſacred to *Jupiter*, ſafe from the hoſtility of a profeſſed enemy; the ſame which was obſerved amongſt the *Romans*,

Quis homo eſt tantâ conſidentiâ, *Plautus in Rudent.*
Qui ſacerdotem audeat violare!
At magno cum malo ſuo fecit Hercle.

But this is but one inſtance of advantage.

The Gentiles having once ſeparated their Prieſts, and affixed them to the miniſteries of religion, thought nothing great enough either to expreſſe the dignity of their imployment, or good enough 15.
C to do honour to their perſons, and it is largely diſcourſed of by *Cicero*, in the caſe of the Roman Augures, *Maximum autem & præſtantiſſimum in Rep. jus eſt Augurum, cum eſt auctoritati conjunctum; neque verò hoc quia ſum ipſe Augur ita ſentio, ſed quia ſic exiſtimare nos neceſſe eſt. Quid enim majus eſt, ſi de jure quæritur, quàm poſſe à ſummis imperiis & ſummis poteſtatibus comitia tollere? conſilia vel inſtituta dimittere, vel habita reſcindere? Quid magnificentius quàm poſſe decernere ut magiſtratu ſe abdicent conſules? quid religioſius quàm cum populo, cum plebe agendi jus aut dare aut non dare?* It was a vaſt *power* theſe men had, to be in proportion to their greateſt *honour*: they had
D power of bidding and diſſolving publike meetings, of indicting ſolemnities of religion; juſt as the Chriſtian Biſhops had in the beginning of Chriſtianity; they commanded publike faſts, at their indiction onely they were celebrated; *Bene autem quod & Epiſcopi univerſæ plebi mandare jejunia aſſolent; non dico induſtriâ ſtipium conferendarum, ut veſtræ capturæ eſt, ſed interdum, & aliquâ ſollicitudinis Eccleſiaſticæ causâ.* The Biſhops alſo called publike conventions Eccleſiaſticall. *Agantur præcepta per Græcos illas certis in locis concilia ex univerſis Eccleſiis per quæ & altiora quæque in commune tractantur, & ipſa repræſentatio totius nominis Chriſtiani magna veneratione celebratur.* It was ſo in all Religions; the *Antiſtites*, the preſidents of rites,
E and guides of conſciences had great immiſſions and influences into the Republike, and communities of men, and they verified the ſaying of *Tacitus*, *Decimi munere ſummum pontificem, etiam ſummum hominem eſſe, non æmulatione, non odio, aut privatis affectionibus obnoxium.* The chief Prieſt was ever the chief man, and free from the envies

Cicero lib. 2. de leg.

Tertull. adv. Pſychicos c. 13.

Ibid.

Lib. 3. Annal.

envies, and scornes, and troubles of popular peevishnesse and contumacy; and that I may use the expression of *Tacitus*, *utque gliscèret dignatio sacerdotum*, (for all the great traverses of the Republike were in their disposing (*atque ipsis promptior animus foret ad capessendas ceremonias*, the very lower institutions of their Religion were set up with the marks of speciall laws and priviledges; insomuch that the seat of the Empresse in the Theatre was among the Vestall Virgins.

Lib. 4. Annal.

16. But *the highest* had all that could be heaped upon them, till their honours were as sublimed as their functions. [a] Amongst the *Ethiopians* the Priests gave laws to their Princes, and they used their power sometimes to the ruine of their Kings, till they were justly removed; [b] Among the *Egyptians* the Priests were their Judges; so they were in *Athens* for the *Areopagites* were Priests; and the *Druids* among the *Gauls* were Judges of murder, of titles of land, of bounds, and inheritances, *magno apud eos sunt honore, nam ferè de omnibus controversiis publicis privatisque constituunt*, and for the *Magi* of Persia and India, *Strabo* reports, ἐκείνους τὰ συνεῖναι τοῖς ἀνθρώποις βασιλεῦσι δὲ τοὺς Μάγους τοῖς Πέρσαις ὑφηγεῖσθαι τὰ περὶ τοὺς θεούς, they conversed with kings, meaning they were their counsellours and guides of their consciences. And *Herodotus* in *Eustathius* tells us of the Τάγμα τῶν θείων ἐν Δέλφοις οἱ θεσπιῳδοί, the divine order of Prophets or Priests in *Delphos*, ἐσιτῶντο μετὰ τῶν βασιλέων, they did eat of the publike provisions together with Kings. By these honours they gave testimony of their religion, not onely separating certain persons for the service of their Temples, but also separating their condition from the impurities and the contempt of the world; as knowing, that they who were to converse with their Gods, were to be elevated from the common condition of men and vulgar miseries.

a *Strabo Geog. lib. 17.*

b *Ælian. var. hist. l. 14. c. 34. Joseph. Antiq. l. 14. c. 16. Cæsar com. de bello Gal. l. 6.*

Eustath. in Il. a.

Porphirius citat ex Eurip. 4 περὶ ἀποχῆς.

ἐξ οὗ Διὸς Ἰδαίου μύστης
ἐγενόμην πυλεύων γ' ἅμαπα,
φεύγω γίνεσθαι δ' βεσσῶν.

As soon as I was made a Priest of *Idæan Jupiter*, all my garments were white, and I declined to converse with mortalls. *Novæ sortis oportet illum esse qui jubente Deo canat*, said *Seneca*. He had need be of a distinct and separate condition that sings to the honour and at the command of God: thus it was among the Jews and Heathens.

Sect. II.

I. NOw if Christian Religion should do otherwise then all the world hath done, either it must be because the rites of Christianity are of no mystery and secret dispensation, but common actions of an ordinary addresse, and cheap devotion, or else because

A becauſe we undervalue all religion: that is, becauſe indeed we have nothing of it: *The firſt* is diſhonorable to Chriſtianity, and falſe as its greateſt enemy: *The ſecond*, is ſhame to us: and *both* ſo unreaſonable and unnaturall, that if we ſeparate not certain perſons for the miniſteries of Chriſtianity, we muſt confeſſe we have the worſt religion, or that we are the worſt of men.

But let us conſider it upon its proper grounds. When Chriſt had 2
choſen to himſelf twelve Apoſtles, and was drawing now to the laſt ſcene of his life, he furniſhed them with commiſſions and abilities to conſtitute and erect a Church, and to tranſmit ſuch powers as were apt for its continuation and perpetuity. And therefore to
B the Apoſtles in the capacity of Church-officers, he made a promiſe *That he would be with them to the end of the world*; they might perſonally be with him untill the end of the world, but he could not be here with them, who after a ſhort courſe run, were to go hence, *and be no more ſeen*: and therefore for the verification of the promiſe it is neceſſary that ſince the promiſe was made for the benefit of the Church, and to them as the miniſters of the benefit, ſo long as the benefit was to be diſpenſed, ſo long they were to be ſucceeded to, and therefore aſſiſted by the Holy Jeſus according to that glori-
ous promiſe: Οὐ μόνοις δὲ τοῦτο τοῖς ἀποστόλοις ὑπέσχετο τὸ συνεῖναι ἀλλοῖς;
C ἀλλὰ καὶ πᾶσιν ἁπλῶς τοῖς μαθηταῖς. ὁ γὰρ λόγος ὁ τοῦ ἀποστόλου ἀρχὴ τῆς συλλογῆς ἔμελλον ζῆν· καὶ ἡμῖν ἦν καὶ τοῖς μετ' ἐκείνους ὑπάρχειν τοῦτο.
"Not onely to the Apoſtles, but abſolutely and indefinite-
"ly to all Chriſts diſciples, their ſucceſſors, he promiſed to
"abide for ever, even to the conſummation of the world, to the
"whole ſucceſſion of the Clergy: ſo *Theophylact* upon this place.

And if we conſider what were the power and graces Jeſus com- 3
mitted to the deſpenſation of the Apoſtles, ſuch as were not temporary, but laſting, ſucceſſive, and perpetuall, we muſt alſo conclude
D the miniſtery to be perpetuall. I inſtance firſt in the power of *binding and looſing*, *remitting and retaining ſins*, which Chriſt gave them together with his breathing on them the holy Spirit, and a legation, and a ſpeciall commiſſion, as appears in S. *John*; which John 20. 21.
power, what ſenſe ſoever it admits of, could not expire with the perſons of the Apoſtles, unleſſe the ſucceeding ages of the Church had no diſcipline, or government, no ſcandals to be removed, no weak perſons offended, no corrupt members to be cut off, no hereticks rejected, no ſins, or no pardon; and that were a more here-
E ſie, then that of the *Novatians*, for they onely denyed this miniſtery in ſome caſes; not in all: ſaying, Prieſtly abſolution was not fit to be diſpenſed to them, who in time of perſecution had ſacrificed to idols. Θεῖε γὰρ εἶναι τῆς ἐξουσίας μόνοις ἔλεγε, καὶ οὐκ ἱερέων. συνεχωρεῖτο τέτοις μὴν ἐφίεσθαι. [τέτοις. To theſe] *onely*, pardon is to be diſpenſed without the miniſtery of the Prieſt, *To theſe*] who were μετὰ τὸ βάπτισμα

Vide Socrat. l. 1. c. 7. Sozom. l. 1. c. 20.

βδάλισμα ἐπιδόσεως, sacrificers, and mingled *the table of the Lord with the table of devils*. Against other sinners they were not so severe. But however, so long as that distinction remains, *of sinnes unto death*, and *sinnes not unto death*; there are a certain sort of sins which are remediable, and cognoscible, and judicable, and a power was dispensed to a distinct sort of persons, to remit or retain those sins; which therefore must remain with the Apostles for ever, that is, with their persons first, and then with the οἱ ἐκ διαδοχῆς *with their successors*; because the Church needs it for ever; and there was nothing in the power, that by relating to a present and temporary occasion did insinuate its short life and speedy expiration. A

4 In execution of this power and pursuance of this commission, for which the power was given; the Apostles went forth, and all they upon whom this signature passed, ὃς τὸ πνεῦμα τὸ ἄγιον ἔθετο ἐις διακονίαν τάυτην, executed this power in appropriation and distinct ministery: it was *the sword of their proper ministery*; and S. *Paul* does almost exhibite his commission and reads the words, when he puts it in execution, and does highly verifie the parts and the consequence of this argument; *God hath reconcil'd us to himself by Christ Jesus, and hath given to us the ministery of reconciliation*; and it followes, *now then we are Embassadors for Christ*. The ministery of reconciliation, is an appropriate ministery, *It is committed to us*; *we are Embassadours*, it is appropriate by vertue of Christs mission, and legation. *He hath given to us*, *he* hath made and deputed certain Embassadours whom he hath sent upon the message, and ministery of reconcilement; which is a plain exposition of the words of his commission, before recorded; *John* 20, 21. B

James 5. C

5 And that this also descended lower we have the testimony of S. *James*, who advises the sick person *to send for the Elders of the Church*, *that they may pray over him*, that they may anoint him, that in that society there may be *confession of sins* by the clinick or sick person, and that after these preparatives, and in this ministery, his sins may be forgiven him. Now that this power fell into succession, this instance proves; for the Elders were such who had not the commission immediately from Christ, but were μεταγενέστεροι, they were fathers of the people, but sons of the Apostles, and therefore it is certain the power was not personall, and merely Apostolicall, but derived upon others by such a communication, as gives evidence the power was to be succeeded in; And when went it out? when the anointing and miraculous healing ceased? There is no reason for that. For forgivenesse of sins was not a thing visible, and therefore could not be of the nature of miracles to confirme the faith and christianity first, and after its work was done, return to God that gave it; neither could it be onely of present use to the Church, but as eternall and lasting as sin is: and therefore there could be nothing in the nature of the thing to make it so much as suspicious, it was presently to expire. 2 Cor. 5 20. D E

To

A To which alſo I adde this conſideration, that the Holy Ghoſt which was to enable the Apoſtles in the preciſe office Apoſtolicall, as it was an office extraordinary, circumſtantionate, definite, and to expire, *all that*, was promiſed ſhould deſcend upon them after Chriſts aſcenſion, and was verified in *Penteceſt*; for to that purpoſe to bring all things to their minde, all of Chriſts doctrine and all that was neceſſary of his life and miracles, and a power from above to enable them to ſpeak boldly and learnedly, and with tongues, all that beſides the other parts of ordinary power, was given them ten dayes after the Aſcenſion. And therefore the breathing the holy Ghoſt upon the Apoſtles in the octaves of the reſurrection, and this miſſion B with ſuch a power, was *their ordinary miſſion*, a ſending them as ordinary Paſtors and Curates of ſouls, with a power to govern (binding and looſing can mean no leſſe: and they were the words of the promiſe) with a power to miniſter reconciliation: (for ſo S. *Paul* expounds remitting and retaining) which two were the great hinges of the Goſpel, the one to invite and collect a Church, the other to govern it; the one to diſpenſe the greateſt bleſſing in the world, the other to keep them in capacities of enjoying it. For ſince the holy Ghoſt was now actually given to theſe purpoſes here expreſſed, and yet in order to all their extraordinaries and temporary needs was C promiſed to deſcend after this, there is no collection from hence more reaſonable, then to conclude all this to be part of their commiſſion of ordinary Apoſtleſhip, to which the miniſters of religion were in all ages to ſucceed. In atteſtation of all which, who pleaſe may ſee the united teſtimony of [a] S. *Cyrill*, [b] S. *Chryſoſtome*, [c] S. *Ambroſe*, [d] S. *Gregory*, and the [e] Authour of the queſtions of the old and new Teſtament, who unleſſe by their calling ſhall rather be called perſons intereſt. then by reaſon of their famous piety and integrity ſhall be accepted as competent, are a very credible, and fair repreſentment of this truth, and that it was a doctrine of Chriſtianity, D that Chriſt gave this power to the Apoſtles for themſelves, and their ſucceſſors for ever, and that therefore as Chriſt in the firſt donation, ſo alſo ſome Churches in the tradition of that power uſed the ſame forme of words intending the collation of the ſame power and ſeparating perſons for the work of that miniſtery. I end this with the counſell S. *Auguſtine* gives to all publike penitents, *Veniat ad Antiſtites per quos illis in Eccleſia claves miniſtrantur, & à præpoſitis ſacrarum accipiant ſatisfactionis ſuæ modum*, let them come to the Preſidents of religion by whom the Keys are miniſtred, and from the E governours of holy things let them receive thoſe injunctions which ſhall exerciſe and ſignifie their repentance.

a *In John* 20.
b *Ibid.*
c *In* 1 *Tim.* 4.
d *Homil.* 26. *in Evang.*
e *Queſt.* 93.

A

SECT. III.

1 THe second power I instance in is preaching the Gospel: for which work he not onely at first designed Apostles, but others also were appointed for the same work for ever, to all generations of the Church. This Commission was signed immediately before Christs ascension; *All power is given to me in heaven and in earth, Go yee therefore and teach all nations, teaching them to observe all things whatsoever I have commanded you, and loe I am with you always even unto the end of the world.* First, Christ declared his own commission, [*all power* is given him into his hand] he was now made King of all the creatures, and Prince of the Catholick Church; and therefore as it concerned his care and providence to look to his cure, and flock, so he had power to make deputations accordingly [*Goe yee therefore,*] implying that the sending them to this purpose was an issue of his power, either because the authorizing certain persons was an act of power, or else because the making them Doctors of the Church and teachers of the Nations, was a placing them in an eminency above their scholars, and converts, and so also was an emanation of that power which derived upon Christ from his Father, from him descended upon the Apostles. And the wiser persons of the world have alwayes understood, that a power of teaching was a *Presidency* and *Authority*; for since all dominion is naturally founded in the understanding; although civill government accidentally, and by inevitable publick necessity relies upon other titles, yet where the greatest understanding and power of teaching is, there is a naturall preheminence and superiority *eatenus*, that is according to the proportion of the excellency; and therefore in the instance of S. *Paul* we are taught the stile of the court, and *Disciples sit at the feet* of their Masters, as he did at the feet of his Tutor *Gamaliel*, which implies duty, submission, and subordination; and indeed it is the highest of any kinde, not onely because it is founded upon nature, but because it is a submission of the most imperious faculty we have, even of that faculty which when we are removed from our Tutors, is submitted to none but God; for no man hath power over the understanding faculty; and therefore so long as we are under Tutors and instructors, we give to them that duty, in the succession of which claim, none can succeed but God himself, because none else can satisfie the understanding but he.

Mat. 28. 19, 20.

B

C

D

2 Now then because the Apostles were created Doctors of all the world, *hoc ipso* they had power given them over the understandings of their disciples, and they were therefore fitted with an infallible spirit, and grew to be so authentick that their determination was the last addresse of all inquiries in questions of Christianity: and although they were not absolute Lords of their faith and understandings

E

A dings, as *their Lord* was, yet they had, under God, a ſupreme care, and preſidency, to order, to guide, to inſtruct, and to ſatisfie their underſtandings; and thoſe whom they ſent out upon the ſame errand, according to the proportion and excellency of their ſpirit, had alſo a degree of ſuperiority and eminency; and therefore they who were κοπιῶντες ἐν λόγῳ *Labourers in the word and doctrine*, were alſo καλῶς προεστῶτες Preſbyters that were Preſidents and Rulers of the Church; and this eminency is for ever to be retained according as the unſkilfulneſſe of the Diſciple retains him in the forme of *Catechumens*, or as the excellency of the inſtructor ſtill
B keeps the diſtance, or elſe, as the office of teaching being orderly and regularly aſſigned makes a legall, politicall, and poſitive authority, to which all thoſe perſons are for orders ſake to ſubmit, who poſſibly in reſpect of their perſonall abilities might be exempt from that authority.

Upon this ground it is, that learning amongſt wiſe perſons is eſteemed a title of nobility and ſecular eminency: *Ego enim quid aliud munificentiæ adhibere potui, ut ſtudia, ut ſic dixerim, in umbra educata è quibus claritudo venit*, ſaid *Seneca* to *Nero*. And *Ariſtotle* and *A. Gellius* affirme, that not onely excellency of extraction, or great fortunes, but learning alſo makes *noble*; *circumundique ſedentibus multis doctrinâ, aut genere, aut fortunâ nobilibus viris*: and therefore the
C Lawyers ſay, that if a legacy be given *pauperi nobili*, the executors, if they pleaſe, may give it to a *Doctor*. I onely make this uſe of it, that they who are by publick deſignation appointed to teach are alſo appointed in ſome ſenſe to govern them: and if learning it ſelf be a faire title to ſecular opinion, and advantages of honour, then they who are profeſſors of learning, and appointed to be publick teachers, are alſo ſet above their diſciples as farre as the chair is aboue the *Area* or floor, that is, in that very relation of teachers and ſcholars: and
D therefore among the heathen the Prieſts who were to anſwer *de myſteriis*, ſometimes bore a ſcepter.

Χρυσῆιον ἀνὰ σκῆπτρον, καὶ ἱκέσθω μάρτυρε λαοῖς.

Upon which verſe of *Homer Euſtathius* obſerves, σημεῖον ἦν βασιλέως, καὶ ἄρχοντος, καὶ δίκας νομοθέτου ἦν. The ſcepter was not onely an enſigne of a King, but of a Judge and of a Prophet; it ſignified a power of anſwering in judgement, and wiſe ſentences. This diſcourſe was occaſioned by our bleſſed Saviours illative; *All power is given me, goe yee therefore and teach*; and it concludes, that the *authority of Preaching* is more then *the faculty*, that it includes *power* and *preſidency*, that
E therefore a ſeparation of perſons is *ex abundanti* inferred, unleſſe order and authority be alſo caſuall, and that all men alſo may be *Governours* as well as *Preachers*.

Now that here was a plain ſeparation of ſome perſons for this miniſtery, I ſhall not need to prove by any other argument beſides the words of the Commiſſion; ſave onely that this may be added, that

3 Apud Tacitum lib. 18. Ariſt. lib. 4. Polit. c. 4. A. Gellius lib. 19. c. 10.

Barthol. in l. Judices. Cod. de dignit. l. 12. Baldus in l. nemini. C. de advo. diverſ. judic.

4

here was *more* neceſſary, then a commiſſion; great abilities, ſpeciall aſſiſtances, extraordinary and divine knowledge, and underſtanding the myſteries of the kingdome; ſo that theſe abilities were ſeparations enough of the perſons, and deſignation of the officers; But this may poſsibly become the difficulty of the queſtion; For, when the Apoſtles had filled the world with the Sermons of the Goſpel, and that the holy Ghoſt deſcended in a plentifull manner, then was the prophecy of *Joel* fulfilled, *old men dreamed dreams, and young men ſaw viſions, and ſons and daughters did prophecy*; now the caſe was altered: and the diſciples themſelves ſtart up doctors, and women prayed and prophecied, and *Priſcilla* ſate in the chaire with her huſband *Aquila*, and *Apollos* ſat at their feet: and now all was common again: and therefore although the commiſsion went out firſt to the Apoſtles, yet when by miracle God diſpenſed great gifts to the Laity, and to women, he gave probation that he intended that all ſhould prophecy and preach, leſt thoſe gifts ſhould be to no purpoſe. This muſt be conſidered. A B

5 1. Theſe gifts were miraculous verifications of the great promiſe of the Father, of ſending the holy Ghoſt, and that all perſons were capable of that bleſsing in their ſeverall proportions, and that Chriſtianity did deſcend from God were *ex abundanti* proved by thoſe extraregular diſpenſations: ſo that here is purpoſe enough ſignified although they be not uſed to inferre an indiſtinction of officers in this miniſtery. C

6 2. Theſe gifts were given extraregularly: but yet with ſome difference of perſons: for all did not prophecy, nor all interpret, nor all ſpeak with tongues: they were but a few that did all this: we finde but the daughters of one man onely, and *Priſcilla* among all the nations of the Jews that ever did prophecy, of the women: and of Laymen I remember not one but *Aquila* and *Agabus*: and theſe will be but too ſtraight an argument to blend a whole order of men in a popular and vulgar indiſcrimination. D

7 4. Theſe extraordinary gifts were no authority to thoſe who had them, and no other commiſsion, to ſpeak in publick. And therefore S. *Paul* forbids the women to ſpeak in the Church, and yet it was not denyed but ſome of them might have the ſpirit of prophecy. *Speaking in the Church* was part of an ordinary power, to which not onely *ability* but *authority* alſo and *commiſsion* are required. That was clearly one ſeparation; women were not capable of a clericall imployment, no not ſo much as of this miniſtery of preaching. And by this we may take ſpeedier account concerning Deaconeſſes in the Primitive Church; E

Lib. 8. c. 26. *de Diaconiſſâ ego Bartholomæus diſpono; O Epiſcope, impones ei manus præſentibus Presbyteris, Diaconis & Diaconiſſis, & dices, Reſpice ſuper hanc famulam tuam*; ſo it is in the conſtitutions Apoſtolicall under the name of S. *Clement*: By which it ſhould ſeem they were ordained for ſome Eccleſiaſticall miniſtery; which

A which is alſo more credible by thoſe words of *Tertullian*, *Quantæ agitur & quæ in Eccleſiis ordinari ſolent, quæ Deo nubere maluerunt?* And *Sozomen* tells of *Olympias*, *Huic enim cum genere eſſet nobiliſſimo, quamvis juvenculam ex quo vidua facta erat, quia ex præſcripto Eccleſiæ egregiè philoſophatur, in Miniſtram Nectarius ordinat*: and ſuch a one it was, whom Saint *Baſil* called *impollutam ſacerdotem*; whatſoever theſe Deaconeſſes could be, they could not ſpeak in publike unleſſe they did prevaricate the Apoſtolicall rule, given to the *Corinthian* and *Epheſian* Churches: And therefore though *Olympias* was an excellent perſon, yet ſhee was no preacher, ſhee

In exhort ad caſtitatem. *Lib. 4. c. 9.* *Lib. de virg.*

B was a Philoſopher, not in her diſcourſe, but in her manner of living and beleeving: *Philoſophata ex Eccleſiæ præſcripto*, and that could not be by preaching: but theſe Deaconeſſes after the Apoſtolicall age, were the ſame with the καταστᾶσαι ἐν κυρίῳ, the good women, that did domeſtick offices and miniſter to the temporall neceſsity of the Churches in the dayes of the Apoſtles; Such a one was *Phœbe* of *Cenchrea*; but they were not admitted to any holy or ſpirituall office: So we have certain teſtimony from Antiquity, whence the objection comes For ſo the *Nicene* Councel expreſſly:

C. 18.

C ἐμπίπτουσιν τῶν διακονισσῶν &c. ἐπὶ ὑπὸ χειροθεσίαν τινὰ ἔχουσι, ὥστε ἐξ ἴσης τοῖς λαϊκοῖς δύνασθαι ἐξετάζεσθαι. Deaconeſſes are to bee reckoned in the Laity, becauſe they have no impoſition of hands, *viz.* for any ſpirituall office. For they had impoſition of hands in ſome places to temporall adminiſtrations about the Church, and a ſolemn benediction, but nothing of the ἱερατικῆς τάξεως: the ſame were the πρεσβύτιδες, προκαθήμεναι, the *Presbytereſſes*, who were the σωφρονιστικαὶ, or the governeſſes of women, in order to manners and religion; but theſe, though (as *Tertullian* affirmes, and *Zonaras*, and *Balſamo* confeſſe) they were ſolemnly ordained and ſet over the women in ſuch offices, yet pretended to nothing of the

Hereſ. 79.

D clericall power or the right of ſpeaking in publike. So *Epiphanius*: *There is an order of deaconeſſes in the Church, but not to meddle*, or to attempt any of the holy offices. And in this ſence it was that Saint *Ambroſe* reckons it amongſt the Hereſies of the *Cataphrygians*, that they ordained their Deaconeſſes, *viz.* to ſpirituall miniſteries; but thoſe women that deſire to bee medling are not moved with ſuch diſcourſes; they care for none of all theſe things; therefore I remit them to the precept of the Apoſtle. *But I ſuffer not a woman to teach, but to be in ſilence.*

διακονισσῶν τάγμα ἔστιν ἐν τῇ ἐκκλησίᾳ, οὐκ εἰς τὸ ἱερατεύειν, οὐδὲ τι τοιοῦτον ἐπιτηρεῖν.

In 1 Tim. c. 3. *1 Tim. 2. 12.*

E And *as for the men* who had gifts extraordinary of the Spirit, although they were permitted at firſt in the *Corinthian* Church (before there was a Biſhop, or a fixed colledge of Clergy) to utter the inſpired dictates of the Spirit, yet whether they were Lay or Clergy is not there expreſſed, and it is more agreeable to the uſuall diſpenſation that the prophets of ordinary miniſtery, though

8.

now extraordinarily assisted should prophecy in publike; but how- A
ever, when these extraordinaries did cease, if they were common persons, they had no pretence to invade the Chair (nor that wee find ever did:) for an ordinary ability to speak was never any warrant to disturb an order; unlesse they can say the words of S. *Paul* [*Whereunto I am ordained a Preacher*,] they might not invade the office. To be able to performe an office, though it may bee a fair disposition to make the person capable to receive it *orderly*, yet it does not actually invest him; every wise man is not a Counsellour of State, nor every good Lawyer a Judge. And I doubt not but in the Jewish religion there were many persons as able to pray as their Priests, who yet were wiser then to refuse the Priests advocation B
apud Deum, and reciting offices in behalf of the people: *Orabit pro eo sacerdos* was the order of Gods appointing, though himself were a devout person and of an excellent spirit. And it had need be something extraordinary that must warrant an ordinary person to rise higher then his own evenness; and *ability* or *skill* is but a possibility; and must be reduced to act by something that transmits authority, or does establish order, or distinguish persons, and separate professions. And it is very remarkable, that when *Judas* had miscarried and lost his Apostolate, it was said, that it was necessary for some body C
to be chosen to be a witnesse of Christs resurrection. Two were named, of ability sufficient, but that was not all: they must chuse one, to make up the number of the twelve, a distinct separate person; which shews that it was not onely a work (for that, any of them might have done) but an office of ordinary ministery. The ability of doing which work although all they that lived with *Jesus*, might either have had, or received at *Pentecost*, yet the authority and grace was more: the first they had upon experience, but this onely by divine election: which is a demonstration that every person that can do offices clericall is not permitted to do them, and that besides the D
knowledge and *natural* or *artificial abilities*, a divine qualification is necessary.

I. And therefore God complains by the Prophet, *I have not sent them, and yet they run*; and the Apostle leaves it as an established rule, *How shall they preach except they be sent?* which two places, I shall grant to be meant concerning a distinct and a new message; Prophets must not offer any doctrine to the people, or pretend a doctrine for which they had not a commission from God. But which way soever they be expounded, they will conclude right in this particular. For if they signifie an ordinary mission, then there is an ordinary mission of E
preachers, which no man must usurp unlesse he can prove his title certainly and clearly, derivative from God; which when any man of the Laity can do, he must *give him the right hand of fellowship*, and *wish him good speed*. But if these words signifie an extraordinary case, in which no message must be pretended by Prophets but what they

A they have commission for, then must not ordinary persons pretend an extraordinary mission to an ordinary purpose: for besides, that God does never do things unreasonably, nor will endure that order be interrupted to no purpose, he will never give an extraordinary Commission unlesse it be to a proportionable end; whosoever pretends to a licence of preaching by reason of an extraordinary calling, must look that he be furnished with an extraordinary message, lest his Commission be ridiculous; and when hee comes he must be sure to shew his authority by an argument proportionable; that is, by such a probation without which no wise man can reasonably beleeve him; which cannot be lesse then miraculous and divine. In all other cases he comes under the curse of the *non missi*, those whom God sent not, they go on their own errand, and must pay themselves their wages.

B

But besides that, the Apostles were therefore to have an immediate mission, because they were to receive new instructions: these instructions were such as were by an ordinary, and yet by a distinct ministery to be conveyed for ever after; and therefore did designe an ordinary, successive, and lasting power and authority. Nay our blessed Lord went one step further in this provision, even to remark the very first successors and partakers of this power, to be taken *into the lot of this ministery*, and they were the seventy two whom Christ had sent (as probationers of their future preaching) upon a short errand into the Cities of Judah: But by this assignation of more persons then those to whom he gave immediate Commission, he did declare that the office of preaching was to be dispensed by a separate and peculiar sort of men, distinct from the people, and yet by others then those who had the commission extraordinary; that is, by such who were to be called to it by an ordinary vocation. 10.

C

As Christ constituted the office and named the persons, both extraordinary and ordinary, present and successive; so he provided gifts for them too, that the whole dispensation might be his, and might be apparent. And therefore Christ *when hee ascended up on high gave gifts to men*, to this very purpose; and those gifts coming from the same Spirit made separation of distinct ministeries under the same Lord. So S. Paul testifies expressly. *Now there are diversities of gifts, but the same spirit, and there are differences of administrations* [*differences of ministeries*]; it is the proper word for Church offices; the ministery is distinguished by the gift; it is *not a gift for the ministery*, but *the ministery it self is the gift*, and distinguished accordingly. An extraordinary ministery needs an extraordinary and a miraculous gift; that is a miraculous *calling* and *vocation* and *designation* by the holy Ghost; but an ordinary gift cannot sublime an ordinary person to a supernaturall employment; and from this discourse of the differing gifts of the Spirit, Saint Paul without any further artifice, con- 11. 1 Cor. 12. 4.

D

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concludes that the Spirit intended a distinction of Church-officers for the work of the ministery; for the conclusion of the discourse is, Vers. 28. that *God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers*; and lest all Gods people should usurp these offices, which God by his Spirit hath made separate and distinguished he addes, *Are all Apostles? are all Prophets? are all Teachers?* If so, then were all the body one member, quite contrary to nature, and to Gods Oeconomy. A

12. And that this designation of distinct *Church-officers* is for ever, S. Eph. 4. 11. *Paul* also affirmes as expresly as this question shall need; *He gave some Apostles, some Prophets, and some Evangelists, and some Pastors and Teachers, εἰς ἔργον διακονίας, for the work of the ministery, till we all arrive at the unity of faith*, which as soon as it shall happen, then commeth the end. Till the end be, the ἔργον διακονίας *the work of the Ministery* must go forwards, and is incumbent upon the Pastors and Teachers; this is their work, and they are the ministers, whom the holy Ghost designed. B

13. 1. For, I consider that either to preach requires but an *ordinary* or an *extraordinary ability*; if it requires an extraordinary, they who are illiterate and unlearned persons are the unfitteſt men in the world for it: if an *ordinary* sufficiency will discharge it, why cannot they suppose the clergy of a competency, and strength sufficient to do that which an ordinary understanding, and faculties can perform? what need they entermeddle with that, to which no extraordinary assistance is required? or else why do they set their shoulder to such a work, with which no strength but extraordinary, is commensurate? in the first case it is needlesse; in the second it is useless; in both vain and impertinent. For either no man needs their help, or if they did, they are very unable to help; I am sure they are, if they be unlearned persons; and if they be learned, they well enough know, that to teach the people is not a power of speaking, but is also an act of jurisdiction and authority, and in which, order is at least concerned in an eminent degree: *Learned men* are not so forward; and those are most confident who have least reason. C D

14. 2. Although as Homilies to the people are now used according to the smallest rate, many men more preach then should, yet besides that to preach *prudently, gravely, piously*, and *with truth* requires more abilities then are discernable by the people, such as make even a plain work reasonable to wise men, and usefull to their hearers, and acceptable to God; besides this, I say, the office of teaching is of larger extent then making homilies, or speaking prettily enough to please the common and undiscerning auditors. They that are appointed to teach the people must *respondere de jure, give account of their faith* in defiance of the numerous armies of Heretikes; they must watch for their flock, and use excellent arts to arme them against all their weaknesses from within, and hostilities from without; they E

A they muſt ſtrengthen the weak, confirme the ſtrong, compoſe the ſcrupulous, ſatisfie the doubtfull, and be ready to anſwer caſes of conſcience; and I beleeve there are not ſo little as 5000 caſes already ſtarted up among the Caſuiſts, and for ought I know, there may be 5000 times 5000; And there are ſome caſes of conſcience that concern Kings and kingdomes in the higheſt myſteriouſneſſe, both of State and Religion, and they alſo belong to *Paſtors* for the intereſts of Religion, and *Teachers* to determine or adviſe in. Κήρυκας Διὸς ἀγγέλους λέγει καὶ ἀνδρῶν δικὰ, ὅτι πόλεις θυσίαις αὐτὰς διακονοῦνται μισθεύων, καὶ μὴν καὶ ἐν ἀνδρῶν βουλαῖς τι καὶ ἀγορᾶις. The preachers were always meſſengers between God and men, being *Mediators* by their ſacrifices, and they were intereſted in their councells, and greater cauſes; And if religion can have influences into councells of Princes and publick intereſt of kingdomes, and that there can be any difficulty, latent ſenſes, intricacy of queſtion, or myſteriouſneſſe in Divinity, it will be found that there are other parts of the Preachers office, beſides making homilies, and that when ſo great ſkill is required it will not be eaſie to make pretences to invade it; unleſſe a man cannot be an excellent Lawyer without twenty yeers ſkill and practiſe, beſides excellency of naturall indowments, and yet can be an excellent Teacher and guide in all caſes of conſcience, meerly with opening his mouth, and rubbing his forehead hard. But God hath taken order that thoſe whom he hath appointed teachers of the people, ſhould make it the work and buſineſſe of their lives, that they ſhould diligently attend to reading, to exhortation, and to doctrine, that they may *watch over their flock, over whom the holy Ghoſt hath made them overſeers*. The inconvenience that this diſcourſe is like to meet withall is, that it concerns thoſe men who are ſure not to underſtand it: for they that have not the wiſdome of Prophets and wiſe men, cannot eaſily be brought to know the degrees of diſtance between the others wiſdome and their own ignorance. To know that there is great learning beyond us is a great part of learning: but they that have the confidence in the midſt of their deepeſt ignorance to teach others, want both modeſty and underſtanding too, either, to perceive or to confeſſe their own wants, they never kiſſed the lips of the wiſe, and therefore think all the world breaths a breath as fenny and mooriſh as themſelves.

Euſtath. in Iliad. a.

B

C

D

3. Beſides the conſideration of the ability that a ſeparate number of men ſhould be the teachers, and it be not permitted promiſcuouſly to every perſon of a confident language and bold fancy, is highly neceſſary in the point of *prudence* and *duty* too. Of Prudence, becauſe there can be no ſecurity againſt all the evil doctrines of the world in a promiſcuous unchoſen company of Preachers. For if he be allowed the pretence of *an extraordinary*, he ſhall belie the holy Spirit, to couſen you, when he hath a minde to it: If you allow

E 15

allow him nothing but an *ordinary ſpirit*, that is, abilities of art and nature, there cannot in ſuch diſcourſes be any compenſation for the diſorder, or the danger, or the ſchiſmes, and innumerable Churches, when *one head* and *two members* ſhall make a diſtinct body, and all ſhall pretend to Chriſt, without any other common term of union. And this which is *diſorder* in the thing, is alſo *diſhonourable* to this part of religion; and the divine meſſages ſhall be conveyed to the people by common *Carriers* or rather *meſſengers by chance*, and *as they goe by*; whereas God ſent at firſt *Embaſſadors extraordinary*, and then left his *Leigers* in his Church for ever. But there is alſo a duty too to be ſecured; for they that have the guiding of ſouls muſt remember that they muſt be λόγον ἀποδιδόντες, *muſt render an account*; and that cannot *be done with joy*, when it ſhall be indifferent to any man to ſuperfeminate what he pleaſe: and (by the way) I ſuppoſe, they who are apt to enter into the Chaire of Doctors and Teachers, would be unwilling to be charged with a cure of ſouls; If they knew what that means, they would article more ſtrictly before they would ſtand charged with it; and yet it is harder to ſay that there is no ſuch thing as *the cure of ſouls*; that Chriſt left his flock to wander and to guide themſelves, or to finde ſhepherds at the charges of accident and chance. Chriſt hath made a better proviſion, and after he had with the greateſt earneſtneſſe committed to S. *Peter* the care of feeding his lambes and ſheep, S. *Peter* did it carefully, and thought it part of the ſame duty to provide other ſhepherds, who ſhould alſo *feed the flocks* by a continuall proviſion and attendance; *The Presbyters which are among you, I who alſo am a Presbyter exhort, feed the flock of God which is among you,* ἐπισκοποῦντες ἀναγκαίως, ἑκουσίως, *doing the office of Biſhops over them, taking ſupraviſion or overſight of them willingly and of a ready minde.* The Preſbyters and Biſhops, they are to *feed the flock*, there was ποίμνιον *a flock* to be diſtinguiſhed from the ποιμένες, *the ſhepherds*, the elders πρεσβύτεροι, and the *flock among you*, diſtinguiſhed by a regular office of teaching, and a relation of *ſhepherds* and *ſheep*.

1 Pet. 5. 1, 2.

16 But this diſcourſe would be unneceſſary long, unleſſe I ſhould omit many arguments, and contract the reſt. I onely ſhall deſire it be conſidered, concerning the purpoſe of that part of divine providence, in giving the Chriſtian Church Commandements concerning proviſions to be made for the preachers; *Let the Elders that rule well have a double honour*, an elder brothers portion at leaſt, both of honour and maintenance, *eſpecially if they labour in the word and doctrine*; and the reaſon is taken out of *Moſes* Law, but derived from the naturall, *Bovi trituranti non ligabis os. For God hath ordained that thoſe that labour in the Goſpell ſhould live of the Goſpell.* This argument will force us to diſtinguiſh perſons, or elſe our *purſes* will; and if all will have a right to preach the Goſpell that think themſelves able, then alſo they have a right to be maintained too.

1 Tim. 5.

I ſhall adde no more, 1 God hath deſigned perſons to teach the people, 2 charged them with *the cure of ſouls*, 3 given them commiſſion *to goe into all the world*, 4 given them gifts accordingly, 5 charged the people to attend and to obey, 6 hath provided them maintenance and ſupport, and 7 ſeparated them to *reading, to exhortation, and to doctrine* from the affairs of this world, that they may attend to theſe, by the care of the whole man. If any man in charity or duty will do any ghoſtly offices to his erring or weak brother, he may have a reward of charity: for in this ſenſe it is that *Tertullian* ſayes, that in remote and barbarous countreys the Laity doe *Sacerdotio aliquatenus fungi*. But if he invades the publick chair, he may meet with the curſe of *Corah*, *if he intends malicioufly*; or if he have fairer, but miſtaken purpoſes, the gentler ſentence paſſed upon *Uzzah* may be the worſt of his evill portion.

Sect. IV.

In Inſtance next in the caſe of Baptiſme, which indeed hath ſome difficulty and prejudice paſſed upon it; and although it be put in the ſame Commiſſion, intruſted to the ſame perſons, be a ſacred miniſtery, a Sacrament and a myſterious rite: whoſe very Sacramentall and ſeparate nature, requires the ſolemnity of a diſtinct order of perſons for its miniſtration, yet if the laity may be admitted to the diſpenſation of ſo ſacred and ſolemn rites, there is nothing in the calling of the Clergy that can diſtinguiſh them from the reſt of Gods people, but they ſhall be holy enough, to diſpence holy offices without the charges of paying honour and maintenance to others to do what they can do themſelves.

In oppoſition to which, I firſt conſider, that the ordinary miniſter of baptiſme is a perſon conſecrated; the Apoſtles and their ſucceſſors in the office Apoſtolicall, and all thoſe that partake of that power; and it needs no other proof, but the plain production of the Commiſſion; they who are teachers by ordinary power, and authority, they alſo had command to baptize all nations: and baptiſme being the ſolemne rite of initiating diſciples, and making the firſt publick profeſſion of the inſtitution, it is in reaſon and analogy of the myſtery to be miniſtred by thoſe who were appointed to collect the Church, and make Diſciples. It is as plain and decretory a Commiſſion, as any other myſterioufneſſe of Chriſtianity; and hath been accepted ſo for ever as the doctrine of Chriſtianity, as may appear in [a] *Ignatius*, [b] *Tertullian*, [c] S *Gelaſius*, [d] S. *Epiphanius*, and [e] S. *Hierom*; who affirme in variety of ſenſes, that *Biſhops*, *Prieſts* and *Deacons* onely are to baptize; ſome by ordinary right, ſome by deputation; of which I ſhall afterwards give account; But all the *Jus ordinarium* they intend to fixe upon the Clergy according to divine inſtitution and commandement. So that in caſe lay-perſons might

a *Epiſt. ad Heron.*
b *Lib. de Bapt.*
c *Epiſt.* 1. c. 9.
d *Hæreſ.* 79.
e *Dial. ad Lucifer.*

might baptize ἐπὶ πλείονων & ſi ἀνάγκην upon urgent neceſſity, yet this cannot upon juſt pretence invade the ordinary miniſtery, becauſe God had diſpenſed the affairs of his Church, ſo that caſes of neceſſity doe not often occurre to the prejudice and diſſolution of publike order, and miniſteries; and if permiſſions being made to ſupply neceſſities, be brought further then the caſe of exception gives leave, the permiſſion is turned into a crime, and does greater violence to the rule, by how much it was fortified by that very exception, as to other caſes not excepted. And although in caſe of extreme neceſſity every man may preach the Goſpel, as to dying Heathens, or unbeleeving perſons, yet if they do this without ſuch, or the like neceſſity, what at firſt was charity, in the other caſe is *ſchiſme* and *pride*, the two greateſt enemies to charity in the world.

3 But now for the thing it ſelf, whether indeed any caſe of neceſſity can tranſmit to lay-perſons a right of baptizing, it muſt be diſtinctly conſidered. Some ſay it does. For *Ananias* baptized *Paul*, who yet (as it is ſaid) was not in holy orders; and that the 3000 Converts at the firſt Sermon of S. *Peter* were all baptized by the Apoſtles, is not eaſily credible, it being too numerous a body for ſo few perſons to baptize; and when *Peter* had preached to *Cornelius* and his family, he cauſed the brethren that came along with him to baptize them; and whether hands had been impoſed on them or no, is not certain: And in purſuance of the inſtance of *Ananias*, and the other probabilities, the Doctors of the Church have declared their opinions ἀπλῶς, *In caſes of neceſſity, a lay-perſon may baptize.* So *Tertullian* in his book of baptiſme, *Alicqui & Laicis jus eſt baptizandi. Quod enim ex æquo accipitur, ex æquo dari poteſt.* The reaſon is alſo urged by S. *Hierome* to the ſame purpoſe, onely requiring that the baptizer be a Chriſtian, ſuppoſing whatſoever they have received they may alſo give; but becauſe the reaſon concludes not, becauſe (as themſelves beleeve) a *Presbyter* cannot collate his *Presbyterate*, it muſt therefore reſt onely upon their bare authority; if it ſhall be thought ſtrong enough to bear the weight of the contrary reaſons. And the Fathers in the Councel of *Eliberis* determined, *Peregrè navigantes, aut ſi eccleſia in proximo non fuerit, poſſe fidelelem, qui lavacrum ſuum integrum habet, nec ſit bigamus, baptizari in neceſſitate infirmitatis poſitum Catecumenum, ita ut ſi ſupervixerit, ad Epiſcopum cum produnt, ut per manus impoſitionem proficere poſſit.* The Synod held at *Alexandria* under *Alexander* their Biſhop approved the baptiſme of the children by *Athanaſius*, being but a boy; and the *Nicene* Fathers ratifying the baptiſme made by hereticks (amongſt whom they could not but know in ſome caſes, there was no true Prieſthood or legitimate ordination) muſt by neceſſary conſequence ſuppoſe baptiſme to be diſpenſed effectually by lay-perſons. And S. *Hierome* is plain, *Baptizare ſi neceſſitas cogat, ſcimus etiam*

Dial. adv. Lucifer.

Can. 38.

Ruffin. lib. 10. c. 14.

A *etiam licere Laicis*; the ſame almoſt with the Canon of the fourth Councell of *Carthage*, *Mulier baptizare non præſumat niſi neceſſitate cogente*: though, *by the way*, theſe words of [*cogente neceſſitate*] are not in the Canon, but thruſt in by *Gratian* and *Peter Lombard*. And of the ſame opinion is S. *Ambroſe*, or he who under his name wrote the Commentaries upon the fourth to the *Epheſians*, [a] P. *Gelaſius*, [b] S. *Auguſtine* and [c] *Iſidor*, & generally all the Scholars after their Maſter.

Can. mulier de conſecr. diſt. 4 ſent. diſt. 6

a *Epiſt. 1.*
b *Lib. 2. Contr. Epiſt. Parmen. c. 13.*
c *Lib. 2. de divin. off. c. 24.*

But againſt this doctrine were all the *African* Biſhops for about 150 years; who therefore rebaptized perſons returning from hereticall conventicles; Becauſe thoſe hereticall Biſhops being depoſed and reduced into Lay-communion, could not therefore collate baptiſme for their want of holy Orders: as appears in S. *Baſils* canonicall Epiſtle to *Amphilochius*, where he relates their reaſon, and refutes it not. And however *Firmilian* and S. *Cyprian* might be deceived in the thinking hereticks quite loſt their orders; yet in this they were untouched, that although their ſuppoſition was queſtionable, yet their ſuperſtructure was medled with, *viz.* that if they had been Lay perſons, their baptizations were null and invalid.

4

B

I confeſſe the opinion hath been very generally taken up in theſe laſt ages of the Church, and almoſt with a *Nemine contradicente*; the firſt ages had more variety of opinion: and I think it may yet be conſidered anew upon the old ſtock. For ſince abſolutely, all the Church affixes the ordinary miniſtery of baptiſme to the Clergy; if others do baptize, doe they ſin, or do they not ſin? That it is no ſinne, is expreſly affirmed in the 16 Canon of *Nicephorus* of C. P. *If the own father baptizes the childe, or any other Chriſtian man, it is no ſin.* * S. *Auguſtine* is almoſt of another minde, *& ſi Laicus ne ceſſitate compulſus baptiſmum dederit, neſcio an pie quiſquam dixerit, Baptiſmum eſſe repetendum; Nullâ enim cogente neceſſitate ſi fiat, alieni muneris uſurpatio eſt; ſi autem neceſſitas urgeat, aut nullum, aut veniale delictum eſt.* And of this minde are all they, who by frequent uſing of that ſaying have made it almoſt proverbiall, *Factum valet, fieri non debet.* If they do not ſin, then women and Lay men have as much right from Chriſt to baptize as Deacons or Preſbyters; then they may upon the ſame ſtock and right doe it as Deacons doe: for if a Biſhop was preſent it was not lawfull for Deacons, as is expreſly affirmed by S. *Ignatius* in his Epiſtle to *Heron* the Deacon; and S. *Epiphanius* with the ſame words denies a *jus baptizandi*, to women and to Deacons; and both of them affirme it to be proper to Biſhops. Further yet, *Tertullian* and S. *Hierom* deny a power to Preſbyters to doe it without Epiſcopall diſpenſation. Now if Preſbyters and Deacons have this power onely by leave and in certain caſes, then it is more then the women have; onely that they are fitter perſons to be intruſted with the deputation; a leſſe neceſſity will devolve it upon Preſbyters then

5

C

Χρὴ, τὰ βάπτισμα νῦμα ἐὰν ὑπὸ τινος εἰς τόπον μὴ ὄντος ἱερέως βαπτισθῇ· ἢ ἐὰν βαπτίσῃ δὲ ὁ ἴδιος πατὴρ ἢ οἱ ὁμοθνεῖς μόνος εἰ ἐστὶν ὁ χριστιανός, οὐκ ἔστιν ἁμαρτία.

* *Lib. 2. Contr. Epiſt. Parmen. c. 13.*

D

E

Hæreſi ejusm De Bapt. adv. Lucifer.

upon Deacons, and upon *Deacons* then *Lay men*, and a leſſe yet will caſt it upon *Lay men* then *women*: and this difference is in reſpect of humane order and poſitive conſtitution, but in the nature of the thing according to this doctrine all perſons are equally receptive of it: And therefore to baptize is no part of the grace of Orders, no fruit of the holy Ghoſt, but a work which may be done by all, and at ſome times muſt: and if baptiſme may, then it will be hard to keep all the other rites from the common inrodes, and then the whole office wil periſh. A

6 But if Lay perſons baptizing, though in caſe of neceſſity, *doe ſin*, as S. *Auguſtine* ſeems to ſay they doe, then it is certain, Chriſt never gave them leave ſo much as by inſinuation; and then neither can the Church give leave; for ſhe can give leave for no man to ſin; and beſides, ſuch a deputation were to no purpoſe; Becauſe no perſon ſhall dare to do it, for evill is not to be done, though for the obtaining the greateſt good: and it will be hard to ſtate the queſtion, ſo that either the childe ſhall periſh, or ſome other muſt periſh for it; for he that poſitively ventures upon a ſin for a good end, worſhips God with a ſinne, and therefore ſhall be thank'd with a damnation, if he dies before repentance; but if the childe ſhall not periſh in ſuch caſe of not being baptized, then why ſhould any man breake the rule of inſtitution? and if he ſhall periſh without being baptized, then God hath affixed the ſalvation of the childe upon the condition of another mans ſinne. B C

3. And indeed the pretence of caſes of neceſſity may doe much towards the excuſing an irregularity in an exterior rite, though of divine inſtitution, ὡς ἐπὶ τὸ πολὺ ἀναγκαῖα καὶ λόγου ἄξια ζητεῖ. But it will not be eaſily proved that God hath made any ſuch neceſſities, it is certain that for perſons having the uſe of reaſon God hath provided a remedy that no lay perſon ſhould have need to baptize a Catechumen; for his *votum* or deſire of Baptiſme ſhall ſerve his turne; And it will be unimaginable that God hath made no proviſion for infants, and yet put it upon them in many caſes with equall neceſſity; which without breach of a divine inſtitution cannot be ſupplied. *Euriy.* D

8 4. If a Lay perſon ſhall baptize, whether or no ſhall the perſon baptized receive benefit, or will any more but the outward act be done? for that the Lay perſon ſhall convey *rem Sacramenti* or be the miniſter of ſacramentall grace, is no where revealed in Scripture, and is againſt the Analogy of the Goſpel; for the *verbum reconciliationis*, *all the whole miniſtery of reconciliation* is intruſted to the Prieſt, *Nobis*, (ſaith S. *Paul*) *to us who are Embaſſadors*. And what difference is there, if caſes of neceſſity be pretended in the defect of other miniſteries, but that they alſo may be invaded? and caſes of neceſſity may by other men alſo be numbred in the other Sacrament; and they have done ſo, & I know who ſaid that no man muſt conſecrate the Sacrament of the Lords ſupper but he that is lawfully called, *except there be a caſe of neceſſity*; & that there may be a caſe of neceſſity for the bleſſed E

De captivit Babyl.c de ordine, & in l. de inſtituendis miniſtris, adſentum Pragenſem in l. de miſſa abrogandâ, in l. de notis eccleſiæ

Sacrament

A Sacrament, there needs no other teſtimony then the [a] *Nicene* Councell; which calls the Sacrament in the article of death ἐφοδιασμὸν ἱερὸν *viaticum*, the moſt neceſſary proviſion for our journey: and if a lay perſon abſolves, there is as much promiſe of the validity of the one as the other, unleſſe it be ſaid, that there may be abſolute neceſſity of baptiſme, but not ſo of abſolution; which the maintainers of the other opinion are not apt to profeſſe. And therefore S. *Auguſtine* did not know whether baptiſme adminiſtred by a lay perſon be to be repeated or no; *Neſcio an piè quiſquam dixerit*, he knew not; neither doe I. But *Simeon* of *Theſſalonica* is B confident οὐδεὶς βαπτίζει εἰ μὴ χειροτονίαν ἔχει *No man baptizes but he that is in holy orders*; the baptiſme is null; I cannot ſay ſo; nor can I ſay ἔχει ἀκύρως; *Let it be received.* Onely I offer this to conſideration; if a Deacon can do no miniſteriall act with effect, but a lay perſon may doe the ſame with effect upon the perſon ſuſcipient, what is that ſupernaturall grace and inherent and indeleble character which a Deacon hath received in his ordination? If a Deacon can doe no ſupernaturall act which were void and null if done by him that is not a Deacon, he hath no character, no ſpirituall inherent power: and that he is made the ordinary miniſter of it, is for order ſake; C but he that can do the ſame thing, hath the ſame power and ability: by this ground a Lay perſon and a Deacon are not diſtinguiſhed by any inherent character, and therefore they who underſtand the ſpirituall powers and effects of ordination in the ſenſe and expreſſion of an inherent and indeleble character, will finde ſome difficulty in allowing the effect of a lay baptiſm.

But I conſider that the inſtances of Scripture brought for the lawfulneſſe of lay-adminiſtration, if they had no particular exception, yet are impertinent to this queſtion: for it is not with us pretended in any caſe to be lawfull, but in extreme neceſſity; And therefore, D S. *Peters* deputing the brethren who come with him to *Cornelius* to baptize his family, is nothing to our purpoſe, and beſt anſwers it ſelfe: for either they were of the Clergy, who came with them, or elſe lay perſons may baptize by the right of an ordinary deputation, without a caſe of neceſſity: for here was none; S. *Peter* might have done himſelfe.

And as for *Ananias*, he was one of the ſeventy two: and if that be nothing, yet he was called to that miniſtration about *Paul*, as *Paul* himſelfe was to the Apoſtleſhip, even by an immediate vocation, and miſſion from Chriſt himſelfe. And if this anſwer were not E ſufficient (as it is moſt certainly) the argument would preſſe further then is intended: for *Ananias* tells him, he was ſent to him that *he might lay his hands on him that he might receive the holy Ghoſt*: and to do that was more then *Philip* could doe, though he was a Deacon and in as great a neceſſity as this was. And yet beſides all this, this was not a caſe of neceſſity, unleſſe there was never a Preſbyter

[a] Can. 13.

or Deacon in all *Damascus*, or that God durst not trust any of them with *Paul*, but onely *Ananias*, or that *Paul* could not stay longer without baptisme, as many thousand converts did in descending ages. A

11 And for the other conjecture it is not considerable at all: for the Apostles might take three or four days time to baptize the 3000: there was no hurt done if they had stayed a week; the text insinuates nothing to the contrary: *The same day about* 3000 *were added to the Church*; then they *were added to the Church*, that is, *by vertue and efficacy of that Sermon*, who it may be, considered some while of S *Peters* discourse, and gave up their names upon mature deliberation and positive conviction. But it is not said *they were baptized the same day*, B and yet it was not impossible for the twelve Apostles to doe it in one day, if they had thought it reasonable.

12 For my own particular I wish we would make no more necessities then God made, but that we leave the administration of the Sacraments to the manner of the first institution, and the Clericall offices be kept within their cancells, that no Lay hand may pretend a reason to usurpe the sacred ministery: and since there can be no necessity for unbaptized persons of yeers of discretion, because their desire may supply them, it were well also if our charity would finde some other way also, to understand Gods mercy towards infants: for certainly he is most mercifull and full of pity to them also: and if there be no neglect of any of his own appointed ministeries, so as he hath appointed them, methinks it were but reasonable to trust his goodnesse with the infants in other cases: for it cannot but be a jealousie and a suspicion of God, a not daring to trust him, and an unreasonable proceeding beside, that we will rather venture to dispense with divine institution, then think that God will: or that we shall pretend more care of children then God hath: when we will break an institution, and the rule of an ordinary ministery of Gods appointing, rather then cast them upon God: as if God loved this ceremony better then he loved the childe: for so it must be, if the childe perished for want of it: and yet still methinks according to such doctrine, there was little or no care taken for infants; for when God had appointed a ministery, and fixed it with certain rules and a proper deputation; in reason (knowing in all things else how mercifull God is and full of goodnesse) we should have expected that God should have given expresse leave to have gone besides the first circumstances of the Sacrament, if he had intended we might or should: and that he should have told us so too: rather then by leaving them fast tyed without any expresse cases of exception, or markes of difference, permit men to dispute and stand unresolved between a case of Duty, and a point of Charity: for although God will have mercy rather then sacrifice, yet when both are commanded, God takes order they shall never crosse each other, and sacrifice is to be preferred before mercy, when the sacri- C D E

fice

A fice is in the commandement and the mercy is not: as it is in the preſent queſtion. And if it were otherwiſe in this caſe, yet becauſe God loves mercy ſo well, why ſhould we not think, that God himſelf will ſhew this mercy to this Infant when he hath not expreſſed his pleaſure that wee ſhould do it? wee cannot bee more merciſull then he is.

The Church of *England* hath determined nothing in this particular, that I know of; onely when in the firſt Liturgy of King *Edward* the ſixt, a rubrick was inſerted permitting midwives to baptize in caſes of extreme danger, it was left out in the ſecond Liturgies, which is at leaſt an argument ſhe intended to leave the queſtion undetermined; if at leaſt that omiſſion of the clauſe was not alſo a rejection of the Article: Onely this *Epiphanius* objects it againſt the *Marcionites*, and *Tertullian* againſt the *Gnoſticks*, that they did permit women to baptize: I cannot ſay but they made it an ordinary imployment, and a thing beſides the caſe of neceſſity: I know not whether they did or no. But if they be permitted it is conſiderable whither the example may drive: b *Petalam mulier quæ uſurpavit docere, an non utique & tingendi jus ſibi pariet?* that I may turn *Tertullians* Theſis into an Interrogative. *The women uſurp the office of teaching, if alſo they may be permitted to baptize*, they may in time arrogate and invade other miniſteries; or if they do not by reaſon of the naturall and politicall incapacity of their perſons, yet others may upon the ſame ſtock: for neceſſity conſiſts not in a Mathematicall point, but hath latitude which may be expounded to inconvenience; and that I ſay truth and fear reaſonably, I need no other teſtimony then the Greek Church, for amongſt them a [μὴ παρόντος ἱερέως] the abſence of the Prieſt is neceſſity enough for a woman to baptize; for ſo ſayes *Gabriel Philadelphienſis* c. *In the abſence of a Prieſt a Chriſtian Laick may baptize, whether it be man or woman*, either may do it; and whether that be not onely of danger in the ſequell, but in it ſelf a very diſſolution of all diſcipline, I leave it to the Church of *England* to determine as for her own particular, that at leaſt the Sacrament be left intirely to Clericall diſpenſation according to divine commandment.

One thing I offer to conſideration; that ſince the keyes of the kingdome of heaven be moſt notoriouſly and ſignally uſed in baptiſme, in which the kingdome of heaven the Goſpel, and all its promiſes, is opened to all beleevers, and though as certainly yet leſſe principally *in reconciling penitents*, and admitting them to the communion of the faithfull, it may be of ill conſequence, to let them be uſurped by hands to whom they were not conſigned. Certain it is S. *Peter* uſed his keyes, and opened the kingdome of heaven firſt, when he ſaid, *Repent and be baptized every one of you in the name of Jeſus Chriſt for the remiſſion of ſins, and ye ſhall receive the gift of the Holy Ghoſt.* However as to the main queſtion, wee have not onely

13.

b *Tertullian de baptiſmo.*

c *Tractat. de ſacramento cap. de baptiſmo.* μὴ παρόντος ἱερέως ἔνδον, καὶ βαπτίζειν ἢ λαϊκὸς χριστιανὸς, ἂν τε γυνὴ ἢ, ἂν τε ἄρρην.

14.

Acts 2.38.

the univerſall doctrine of Chriſtendome, but alſo expreſſe authority and commiſſion in Scripture, ſending out Apoſtles and Apoſtolicall men, perſons of choice and ſpeciall deſignation *to baptize all nations*, and to entertain them into the ſervices and inſtitution of the holy Jeſus. A

SECT. V.

1. I Shall inſtance but once more, but it is in the moſt ſolemn, ſacred and divineſt myſtery of our Religion; that in which the Clergy in their appointed miniſtery do διακονῦντες μεσίτου, *ſtand between God and the people*, and do fulfill a ſpeciall and incomprehenſible miniſtery, which *the Angels themſelves do look into* with admiration; to which the people if they come without fear, cannot come without ſinne; and this of ſo ſacred and reſerved myſteriouſneſſe, that but few have dared to offer at with unconſecrated hands: ſome have. But the *Euchariſt* is the fulneſſe of all the myſteriouſneſſe of our religion; and the Clergy when they officiate here, are moſt truly in the phraſe of Saint *Paul*, *diſpenſatores myſteriorum Dei*, diſpenſers of the great myſteries of the kingdome. For (to uſe the word of Saint *Cyprian*) *Jeſus Chriſt is our high Prieſt, and himſelf became our ſacrifice which he finiſhed upon the croſſe in a reall performance, and now in his office of Mediatorſhip makes interceſſion for us by a perpetuall exhibition of himſelf, of his own perſon in heaven, which is a continuall actually repreſented argument to move God to mercy to all that beleeve in, and obey the Holy Jeſus.* B

1 Cor. 4 1.

Ad Cæcil. Ep. 63. *Si Jeſus Chriſtus dominus et Deus noſter ipſe eſt ſummus ſacerdos Dei patris & ſacrificium Patri ſeipſum primus obtulit, & hoc fieri in ſui commemorationem præcepit, utique ille ſacerdos vice Chriſti vere fungitur, qui id quod Chriſtus fecit, imitatur: & ſacrificium verum & plenum tunc offert in Eccleſiâ Deo Patri, ſi incipiat offerre ſecundum quod ipſum Chriſtum videat obtuliſſe.* C

2. Now Chriſt did alſo eſtabliſh a number of ſelect perſons, to bee miniſters of this great ſacrifice, finiſhed upon the croſſe; that they alſo ſhould exhibit and repreſent to God (in the manner which their Lord appointed them) this ſacrifice, commemorating *the action* and *ſuffering* of the great Prieſt; and *by way of prayers* and impetration, offering up that action in behalf of the people, τὸ ἐπὶ ἔνου θυσιαστηρίου ἀναπλῶσαι τὸν θεὸν, (as *Gregory Naz.* expreſſes it) ſending up ſacrifices to be laid upon the Altar in heaven, that the Church might bee truly united unto Chriſt their head, and in the way of their miniſtery may do what he does in heaven; for he exhibites the *ſacrifice*, that is, *himſelf*, actually and preſentially in heaven: the Prieſt on earth commemorates the ſame, and by his prayers repreſents it God in behalf of the whole Catholike Church; preſentially too, by another and more myſterious way of preſence; but both Chriſt in heaven, and his miniſters on earth do actuate that ſacrifice, and apply it to its purpoſed deſigne by praying to God in vertue and merit of that ſacrifice; *Chriſt himſelf*, in a high D

Orat. 11.

and E

A and glorious manner; *the miniſters* of his prieſthood (as it becomes miniſters) humbly, ſacramentally, and according to the energy of humane advocation and interceſſion; This is the ſumme and great myſteriouſneſſe of Chriſtianity, and is now to be proved.

3. This is expreſly deſcribed in Scripture; that part concerning Chriſt is the doctrine of S. *Paul*, who diſputes largely concerning Chriſts prieſthood; affirming *that Chriſt is a Prieſt for ever*; he hath therefore *an unchangeable prieſthood*, becauſe *he continueth for ever*, and *he lives for ever to make interceſſion for us*; this he does as Prieſt, and therefore it muſt be by offering a ſacrifice, [*for every high Prieſt* B *is ordained to offer gifts and ſacrifices*] and therefore *it is neceſſary hee alſo have ſomething to offer*, as long as he is a Prieſt, that is, *for ever* till the conſummation of all things; ſince therefore he hath nothing new to offer, and ſomething he muſt continually offer, it is evident, he offers himſelf as the medium of advocation, and the inſtance and argument of a prevailing interceſſion; and this he calls [*a more excellent miniſtery*] and by it, *Jeſus is a miniſter of the Sanctuary and of the true Tabernacle*, that is, he as our high Prieſt officiates in heaven, in the great office of a Mediator, in the merit and power of his death and reſurrection. Now what Chriſt does always in a proper and C moſt glorious manner, the miniſters of the Goſpel alſo do in theirs: commemorating the ſacrifice upon the croſſe, *giving thanks*, and celebrating a perpethall Euchariſt for it, and *by declaring the death of Chriſt*, and praying to God in the vertue of it, for all the members of the Church, and all perſons capable; it is *in genere orationis*, a ſacrifice, and an inſtrument of propitiation, as all holy prayers are in their ſeverall proportions.

Heb. 7. 23, &c. And 8. ver. 2, 3, &c.

4. And this was by a precept of Chriſt; *Hoc facite, Do this in remembrance of me.* Now this precept is but twice reported of, in the new Teſtament, though the inſtitution of the Sacrament, be four times. D And it is done with admirable myſtery; to diſtinguiſh the ſeverall intereſt, and operations which concern ſeverall ſorts of Chriſtians in their diſtinct capacities: S. *Paul* thus repreſents it; [*Take eat. This do in remembrance of me*] plainly referring this precept to all that are to eat and drink the ſymbols: for they alſo do in their manner *enunciate*, declare, or repreſent, the Lords death till hee come. And Saint *Paul* proſecutes it with inſtructions particular to the κοινωνοῦσιν, *to them that do communicate*, as appears in the ſucceeding cautions againſt *unworthy manducation*, and for due preparation to its reception. But S. *Luke* reports it, plainly to another purpoſe, E [*and he took bread, and gave thanks, and brake it, and gave it unto them, ſaying: This is my body which is given for you; Hoc facite, This do in remembrance of me*: [This] cannot but relate to *accepit, gratias egit, fregit, diſtribuit*; *Hoc facite*. Here was no manducation expreſſed, and therefore *Hoc facite* concerns the Apoſtles in the capacity of miniſters, not as *receivers* but as *Conſecrators* and *givers*; and if the

the institution had been represented in one scheme without this mysterious distinction, and provident separation of imployment, wee had been eternally in a cloud, and have needed a new light to guide us; but now the Spirit of God hath done it in the very first fountains of Scripture. A

5. And this being the great mystery of Christianity, and the onely remanent expresse of Christs sacrifice on earth, it is most consonant to the Analogy of the mystery, that this commemorative sacrifice be presented by persons as separate, and distinct in their ministery, as the sacrifice it self is *from*, and *above* the other parts of our religion.

6. Thus also the Church of God hath for ever understood it, without any variety of sence or doubtfulnesse of distinguishing opinions. It was the great excellency and secret ministery of the religion, to consecrate and offer the holy symbols and Sacraments: I shall transcribe a passage out of *Justin Martyr* giving the account of it to *Antoninus Pius* in his Oration to him; and it will serve in stead of many; for it tells the religion of the Christians in this mystery, and gives a full account of all the ceremony. Παυσάμενοι τῶν εὐχῶν ἄπτεται ἄρτος καὶ ποτήριον ὕδατος καὶ κράματος &c. "When the prayers are done, then is brought to the "President of the brethren [the Priest] the bread, and the Chalice "of wine mingled with water, which being received he gives praise "and glory to the Father of all things, and presents them in the "name of the Son and the Holy Spirit, and largely gives thanks, that "he hath been pleased to give us these gifts: and when he hath finished the prayers and thanksgiving, all the people that is present, "with a joyfull acclamation, say *Amen*. Which when it is done by "the Presidents and people, those which amongst us are called *Deacons* and Ministers, distribute to every one that is present, that they "may partake of him, in whom the thanks were presented, the Eucharist, bread, wine, and water; and may bear it to the absent. "Moreover this nourishment is by us called the Eucharist, which it "is lawfull for none to partake, but to him who beleeves our Doctrine true, and is washed in the Laver for the remission of sinnes, "and regeneration, and that lives so as Christ delivered. For wee "do not take it as common bread, and common drink; but as by "the word of God Jesus Christ the Saviour of the world was "made flesh and for our salvation sake had flesh and bloud: after the "same manner also we are taught that this nourishment, in which *by "the prayers of his word*, which is from him the food in which thanks "are given, or the consecrated food by which our flesh and bloud "by mutation or change are nourished, is the flesh and bloud of "the incarnate Jesus. For the Apostles in their commentaries which "they wrote, which are called the Gospels, so delivered, that Jesus "commanded. For when he had given thanks and taken bread, he "said,

Vide etiam Justin. in Apol. 2.

B C D E

A "ſaid, Do this in remembrance of me; This is my body; And "likewiſe taking the Chalice, and having given thanks he ſaid, "[This is my blood,] and that he gave it to them alone.] This one teſtimony I reckon as ſufficient: who pleaſe to ſee more, may obſerve the tradition full teſtified and intire, in [a] *Ignatius*, [b] *Clemens Romanus*, or who ever wrote the Apoſtolicall Conſtitutions in his name, [c] *Tertullian*, [d] S. *Cyprian*, [e] S. *Athanaſius*, [f] *Epiphanius*, [g] S. *Baſil*, [h] S. *Chryſtome*, (almoſt every where) [i] S. *Hierome*, [k] S. *Auguſtine*; and indeed we cannot look in vain, into any of the old writers; The ſumme of whoſe doctrine in this particular, I ſhall repreſent in the words of the moſt ancient of them, S. *Ignatius*, ſaying, B that *he is worſe then an infidell that offers to officiate about the holy Altar unleſſe he be a Biſhop or a Prieſt.*

a Epiſt. ad Trallian.
b Lib. 1 c 31. & lib. 8 c. ult
c De præſcript.
d Lib. 1. Ep 2. & 9 & l. b. 3. Epiſt 15.
e Apol. 2. cum de ſchiſmâ rationem reddit eum calice ſacro uti non po

tuiſſe. f Hæreſ. 79 g Lib. 2 de bapt. c. 8. h Lib. 3. & 6. de ſacerd. Homil. 51. & 83. in Matth. & Hom. 60. ad pop. Antioch. i Contr. Luciſer. & Ep. 1. ad Heliodor. & 85. ad Evagrium & ad Hedib. 150. 9 2. k Lib. 20. de Civ. c. 10.

7 And certainly he could upon no pretence have challenged the Appellative of *Chriſtian*, who had dared either himſelfe to invade the holy rites within the Chancels; or had denyed the power of celebrating this dreadfull myſtery to belong onely to ſacerdotall miniſtration. For either it is ſaid to be but common bread and wine, and then, if that were true, indeed any body may miniſter it; but then they that ſay ſo are *blaſphemous*, *they count the bloud of the Lord* τὸ αἷμα τῆς διαθήκης, (as S. *Paul* calls it in imitation of the words of inſtitution) *The bloud* of the Covenant or *new Teſtament*, *a prophane or common thing*; *they diſcern not the Lords body*: they know not that *the bread that is broken is the communication of Chriſts body!* But if it be a holy, ſeparate, or divine and myſterious thing, who can make it (miniſterially I mean) and conſecrate or ſublime it from common and ordinary bread, but a conſecrate, ſeparate, and ſublimed perſon? It is to be done either by a naturall power, or by a ſupernaturall. A naturall cannot hallow a thing in order to God; and they onely have a ſupernaturall, who have derived it from God in order to this miniſtration; who can ſhew that they are taken up into the lot of that Deacon-ſhip, which is the type and repreſentment of that excellent miniſtery of *the true Tabernacle* where Jeſus himſelfe does the ſame thing, in a higher and more excellent manner.

O

Heb. 10. 28.

D

8 This is the great ſecret of the kingdome, to which in the Primitive Church, many who yet had given up their names to Chriſt by deſignation, or ſolemnity were not admitted, ſo much as to the participation; as the *Catechumeni*, the *Audientes*, the *Penitentes*, *Neophytes*, and *Children*: and the miniſtery of it was not onely reſerved for ſacred perſons, but alſo performed with ſo much myſterious ſecrecy, that many were not permitted ſo much as to ſee. This is that rite, in which the Prieſt intercedes for, and bleſſes the people; offering

E

offering in their behalfe, not onely their prayers, but applying the sacrifice of Christ to their prayers, and representing them with glorious advantages, and titles of acceptation: which because it was so excellent, celestiall, sacred, mysticall, and supernaturall, it raised up the persons too; that *the ministeriall Priesthood* in the Church, might according to the nature of all great imployments, passe an excellency and a value upon the ministers.

And therefore according to the naturall reason of religion and the devotion of all the world, the Christians, because they had the greatest reason so to do, did honour their Clergy with the greatest veneration, and esteem. It is without a Metaphor *regale Sacerdotium* a royall Priesthood, so S. *Peter*; which although it be spoken in generall of the Christian Church, and in an improper large sense, is verified of the people, yet it is so to be expounded, as that parallel place of the books of *Moses*, from whence the expression is borrowed, *Ye shall be a kingdome of Priests and an Holy Nation*; which plainly by the sense and Analogy of the Mosaik law, signifies a nation blessed by God with rites and ceremonies of a separate religion; *a kingdome* in which Priests are appointed by God; *a kingdome*, in which nothing is more honourable then *the Priesthood*; for it is certain, the nation was famous in all the world, for an honourable Priesthood; and yet the people were not Priests in any sense, but of a violent Metaphor. And therefore the Christian ministery having greater priviledges, & being honoured with attrectation of the body and bloud of Christ, and offices serving *to a better Covenant*, may with greater argument be accounted excellent, honorable, and royall; and all the Church be called *a royall Priesthood*, the denomination being given to the whole, from the most excellent part; because they altogether make one body under Christ the head, the medium of the union being the *Priests*, the collectors of the Church, and instrument of adunation; and *reddendo singula singulis* dividing to each his portion of the expression, the people is *a peculiar people*, the Clergy *a holy Priesthood*: and all in conjunction, and for severall excellencies *a chosen Nation*: so that βασιλειον ιερατευμα is the same with βασιλεως ιερατευμα *the Priesthood of the kingdome*, that is, *the ministery of the Gospell*: for in the new Testament *the kingdome*] signifies *the Gospell*: and βασιλειος is the same with ευαγγελικος, *Kingly* is of, or *belonging to the Gospel*: for therefore it is observable, it is not βασιλικον but βασιλειον ιερατευμα, not well rendred by the vulgar Latine *regale sacerdotium*; as if *Kingly* were the Appellative or Epithete of this Priesthood; it is *regium*, a Priesthood appertaining to *the kingdome* of the Gospel; and the Priest being enumerated distinctly from the people, *the Priests of the kingdome* and the *people of the kingdome* are all *holy and chosen*; but in their severall manner: the Priests of the kingdome *those*, the people of the kingdome, *these*; to bring or designe a spirituall sacrifice,

9

1 Pet. 2. 9.

Exod 19. 6.

A B C D E

the

A *the Prieſt* to offer it; or *altogether* to *ſacrifice*; the Prieſt by his proper miniſtery, the people by their aſſent, conjunction and aſſiſtance, choſen to ſerve God, not onely in their own formes, but under the miniſtrations of an honourable Prieſthood.

And in all the deſcent of Chriſtian religion it was indeed honorable, ἡ μὲν ἱερωσύνη τελεῖται ἐπὶ τῆς γῆς, τάξιν δὲ ἐπουρανίων ἔχει παρεμβολῶν, ſaith S. *Chryſoſtome*, *the Chriſtian Prieſthood does its miniſtery and is perfected on earth, but hath the beauty, order, and excellency of the heavenly hoſts*: ſo that I ſhall not need to take notice of the *Lamina aurea* which *Polycrates* reports S. *John* to have worne in token of his *royall prieſthood*, B *a wreath of Gold*; (ſo alſo did S. *James* Biſhop of *Jeruſalem*, as S. *Hierome* and *Epiphanius* report) nor the exemption of the Clergy from tribute, their authority with the people, their great donatives and titles of ſecular advantage; theſe were accidentall to the Miniſtery, and relyed upon the favour of Princes, and devotion of the people; and if they had been more, yet are leſſe then the honours God had beſtowed upon it; for certainly there is not a greater degree of power in the world then *to remit and retain ſinnes, and to conſecrate the ſacramentall ſymbols* into the myſteriouſneſſe of *Chriſts body and blood*; nor a greater honour, then that God in heaven ſhould ratifie what the Prieſt does on earth; and ſhould admit him to handle the ſacrifice of the world, C and to preſent the ſame which in heaven is preſented by the eternall Jeſus.

10

Lib. 3. de ſacer. Apud Euſeb. hiſt. lib. 5. c. 25 De ſcript. in Iacobo Hereſ. 78.

Ω θυσίας πέμποντες ἀναιμάκτους ἱερεῖς,
Ω ψυχῶν παίδαι μεγαλύδριες· ἆ μεγάλοιο
Πλάσμα θεοῦ χείρεσιν ἐν ὑμετέρῃσι φέροντες.

So *Gregory Nazianzen* deſcribes the honour and myſteriouſneſſe of the Prieſts power: *The miniſter the ſpirituall and unbloudy ſacrifice, they are honourable Guardians of ſoules, they bear the work of God in their hands.* And S. *Hierom* ſpeaking of theſe words of S. *Paul*, *I am ordained a preacher and an Apoſtle*: *Quod Paulus ait,* [*Apoſtolus Jeſu Chriſti*] *tale mihi videtur quaſi dixiſſet, præfectus prætorio Auguſti Cæſaris,* D *magiſter exercitus Tiberii imperatoris.* And a little after, *grandem inter Chriſtianos ſibi vindicans dignitatem Apoſtolorum ſe Chriſti titulo prænotavit, ut ex ipſa lectoros nominis authoritate deterreret, indicans omnes qui Chriſto crederent, debere eſſe ſibi ſubjectos.* And therefore S. *Chryſoſtome* ſays it is the thick of hereticks not to give to Biſhops titles of their eminency and honour which God hath vouchſafed them: *Ut Diabolus, ita etiam quilibet facit hæreticus vehementiſſimus in tempore perſecutionis, loquens cum Pontifice, nec eum vocat Pontificem,* E *nec Archiepiſcopum, nec religioſiſſimum, nec ſanctum, ſed quid? Reverentia tua &c. nominis illi adducit communia, ejus negans authoritatem: Diabolus hoc tunc fecit in Deo:* It is καθαρτικὴ τάξις and διακριτικὴ, A ſeparating and purifying order of men, ſo *Dionyſius* calls it: but *Nazianzen* ſpeakes greater and more glorious words yet: and yet what is no more then a ſober truth: for he calls the Prieſt θεὸν μετ' ἀγγέλων

1 Tim. 1. 3.

Orat. 1.

λων στεφόμενον καὶ μετ' ἀρχαγγέλων δοξάζοντα, καὶ ἐπὶ τὸ ἄνω θυσιαστήριον ἀναπέμψαντα τὰς θυσίας καὶ Χριστῷ συνιερεύσαντα, καὶ τὸ μεῖζον ἱκετεῦσαι, θεὸν ἱστάμενον, καὶ θεοποιήσαντα. *He stands with Angels and is magnified with Archangels; he sends sacrifices to a celestiall altar, and is consecrated in the Priesthood of Christ, a divine person, and an instrument of making others so too.* I shall adde no more as to this particular The expresse precepts of God in Scripture are written in great characters, there is a *double honour* to be given to the Ecclesiasticall rulers. *Rulers that* also *labour in the word and doctrine*: There is obedience due to them, *obedience in all things*, and *estimation*, and *love*, ὑπερεκπερισσοῦ, *very abundantly; esteem such very highly for their works sake; a communicating to them in all good things*; and their offices are described to be great, separate, busie, eminent and profitable, they are *Rulers*, *Presidents*, *set over us in the Lord*, *taking care for us*, *labouring in doctrine*. *Spirituall persons*, *restorers of them that were overtaken in a fault*, *curates of souls*, *such as must give an account for them*, *the salt*, *the light of the world*, *shepheards*; and much more signifying work, and rule and care and honour. But next to the words of Scripture there can no more be said concerning the honour of the sacred order of the Clergy, then is said by S. *Chrysostome* in his books *De sacerdotio*, and S. *Ambrose De dignitate sacerdotali*, and no greater thing can be supposed communicated to men then to be *the Ministers of God*, in the great conveyances of grace, and *instruments of God* in the pardon of sins, in the consecration of Christs body and blood, in the guidance and conduct of souls. And this was the stile of the Church, calling Bishops and Priests according to their respective capacity, *Stewards of the grace of God*, *leaders of the blind*, *a light of them that sit in darknesse*, *instructors of the ignorant*, *teachers of babes*, *stars in the world*, *amongst whom ye shine as lights in the world*, & that is Scripture too; *starres in Christs* right hand, lights set upon the candlesticks: And now supposing these premises, if Christendome had not paid proportionable esteem to them, they had neither known how to value religion or the mysteries of Christianity. But that all Christendome ever did pay the greatest reverence to the Clergy and religious veneration, is a certain argument that in Christian Religion the distinction of the Clergy from the Laity, is supposed as a *præcognitum*, a principle of the institution. I end this with the words of the 7th generall Councell: *It is manifest to all the world that in the Priesthood there is order and distinction, and to observe the ordinations and elections of the Priesthood with strictnesse and severity is well pleasing to God.*

1 Tim 5.17. Heb. 13. 17. 2 Cor. 2.9. 1 Thes. 5 12. Gal. 6.1.

προεστῶτες, ἡγούμενοι, ψυθέλεντες, προϊστάμενοι ὑμῶν ἀνδρες πνευματικοὶ, καταρτίζοντες προληφθέντας ἐν παραπτώματι, λόγον ἀποδώσοντες.

Οἰκονόμους ἀρχιερατικῆς χαρίτος, ὁδηγοὺς τυφλῶν, φῶς τῶν ἐν σκότει, παιδευτὰς ἀφρόνων, διδασκάλους νηπίων, φωστῆρας ἐν κόσμῳ.

Can. 14. ὅτι τάξεις ἐμπολιτεύεται ἐν ἱεροσύνῃ καὶ πᾶσιν ἀρίδηλον, καὶ ὅτι τὸ ἐν ἀκριβείᾳ καὶ αὐστηρότητι τῆς ἱερωσύνης ἐγχειρίσεως θεῷ ἐστιν εὐάρεστον.

SECT.

A

Sect. VI.

AS ſoon as God began to conſtitute a Church and fix the Prieſthood, which before was very ambulatory, and diſpenſed into all families, but ever officiated by the *Major domus*, God gives the power and deſigns the perſon. And therefore *Moſes* conſecrated *Aaron agitatus à Deo conſecrationis Principe* ſaith *Dionyſius*, *Moſes* performed the externall rites of deſignation, but God was the conſecrator, Τὴν ἱερατικὴν τελείωσιν ἱεραρχικῶς ὑπὸ τελετάρχῃ θεῷ· *Moſes appointed Aaron to the Prieſthood, and gave him the order, but it was onely as the Miniſter and Deputy of God, under God the chief conſecrator. And no man taketh upon him this honour but he that was called of God as was Aaron*, ſaith S. *Paul*. For in every Prieſthood God deſigned and appointed the miniſtery, and collates a power, or makes the perſon gracious: either gives him a ſpirituall ability of doing ſomething which others have not, or if he be onely imployed in praying and preſenting ſacrifices of beaſts for the people, yet that ſuch a perſon ſhould be admitted to a neerer addreſſe, and in behalf of the people, muſt depend upon Gods acceptation, and therefore upon divine conſtitution: for there can be no reaſon given in the nature of the thing, why God will accept the intermediation of one man for many, or why this man more then another, who poſſibly hath no naturall or acquired excellency beyond many of the people, except what God himſelf makes, after the conſtitution of the perſon. If a ſpirituall power be neceſſary to the miniſtration, it is certain, none can give it but the fountain and the principle of the Spirits emanation. Or if the graciouſneſſe and aptneſſe of the perſon be required, that alſo being *arbitrary*, *preternaturall* and *choſen*, muſt derive from the divine election: For God cannot be preſcribed unto by us, whom he ſhall hear, and whom he ſhall entertain in a more immediate addreſſe, and freer entercourſe.

Eccleſ. Hierarch.

Dionyſ. ibid.

B

C

D

And this is divinely taught us by the example of the high Prieſt himſelf: who, becauſe he derived all power from his Father, and all his graciouſneſſe and favour in the office of *Prieſt* and *Mediator*, was alſo perſonally choſen and ſent, and took not the *honour* but as it deſcended on him from God, that the *honour* and the *power*, the *ability*, and the *miniſtery*, might derive from the ſame fountain. *Chriſt did not glorifie himſelf to become high Prieſt*. Honour may be deſerved by our ſelves, but always comes from others: and becauſe no greater *honour then to be ordained for men in things pertaining to God*, every man muſt ſay as our bleſſed High Prieſt ſaid of himſelf: *If I honour my ſelf, my honour is nothing: it is God that honoureth me*: For Chriſt being the fountain of Evangelicall miniſtery, is the meaſure of our diſpenſations, and the rule of Eccleſiaſticall œconomy: and therefore we muſt not arrogate any power

Heb. 5. 5.

E

from our selves or from a lesse authority then our Lord and Master did: and this is true and necessary in the Gospell, rather then in any ministery or Priesthood that ever was, because of the collation of so many excellent and supernaturall abilities which derive from Christ upon his Ministers, in order to the work of the Gospel. A

3 And the Apostles understood their duty in this particular, as in all things else; for when they had received all this power from above, they were carefull to consign the truth, that although it be ἀνθρωπίνη τάξις it is θεῖα χάρις, *a divine grace in a humane ministery*, and that although ὑπὸ ἀνθρώπων καθίσαι yet οὐκ ἑαυτῷ τὴν τιμὴν λαμβάνει, that is, *He that is ordained by men*, yet *receives his power from God*; not at all *by himself*; *and from no man* as from the fountain of his power; And this I say the Apostles were carefull to consign in the first instance of Ordination in the case of *Matthias*. *Thou Lord shew which of these two thou hast chosen:* God was the Elector, and they the Ministers; and this being at the first beginning of Christianity, in the very first designation of an eccleſiasticall person, was of sufficient influence into the religion for ever after; and taught us to derive all clericall power from God; and therefore by such means and ministeries which himself hath appointed, but in no hand to be invaded, or surprized in the entrance, or polluted in the execution. B C

4 This descended in the succession of the Churches doctrine for ever. *Receive the holy Ghost*, said Christ to his Apostles, when he enabled them with *Priestly power*; and S. *Paul* to the Bishops of Asia said, *The holy Ghost hath made you Bishops or Overseers*; *because no mortall man, no Angel, or Archangel, nor any other created power, but the Holy Ghost alone hath constituted this order*, saith S. *Chrysostome*. And this very thing, besides the matter of fact, and the plain donation of the power by our blessed Saviour, is intimated by the words of Christ other where; *Pray ye therefore the Lord of the vineyard that he will send labourers into his harvest*; Now his mission is not onely a designing of the persons, but enabling them with power; because he never commands a work but he gives abilities to its performance; and therefore still in every designation of the person, by what ever ministery it be done, either that ministery is by God constituted to be the ordinary means of conveying the abilities, or els God himself ministers the grace immediately. It must of necessity come from him some way or other. D

Chrysost. lib. 3. de Sacerdot. *Quippe non mortalis quispiam, non Angelus non Archangelus, non alia quævis creata potentia sed ipse Paracletus ordinem ejusmodi disposuit.*

Πᾶσα δόσις ἀγαθὴ καὶ πᾶν δώρημα τέλειον
Ἄνωθέν ἐστι ——

James 1. 17. S. *James* hath adopted it into the family of Evangelicall truths; πᾶν δώρημα τέλειον, and therefore πᾶν δώρημα τελεσιουργόν, every *perfect gift*, and therefore *every perfecting gift*, which in the stile of the Church is *the gift of Ordination*, is from above, the gifts of perfecting the persons of the Hierarchy, and ministery Evangelicall; which E

A which thing is further intimated by S. *Paul*, *Now he which ſtabliſheth us with you* [εις Χριστον] *in order to Chriſt* [*and Chriſtian Religion*] *is God*, and that his meaning be underſtood concerning the βεβαιωσις Αποστολικη of eſtabliſhing him in the miniſtery, hee addes ὁ δε χρισας ἡμας ὁ θεος, *and he which anointeth us is God, and hath ſealed us with an earneſt of his Spirit* [*unction*] *and conſignation*] *and eſtabliſhing by the holy Spirit*: the very ſtile of the Church for Ordination τουτον ὁ πατηρ ἐσφραγισεν ὁ θεος, it was ſaid of Chriſt, *Him hath the Father ſealed*, that is, *ordained him* the Prieſt and Prophet of the world; and this he plainly ſpoke as their *Apoſtle* and *Preſident in* B *Religion*, *Not as Lords over your faith, but fellow-workers*; he ſpake of himſelf and *Timothy*, concerning whoſe Miniſtery in order to them, hee now gives account: χρισας ὁ θεος, and σφραγισαμενος ὁ θεος: *God anoints* the Prieſt, and God *conſigns* him with the holy Ghoſt, that is the *principale quæſitum*, that is the main queſtion.

2 Cor 1.21.

Verſ 22.

John 6.27.

Ουκ ὁτι κυριευομεν ὑμων της πιστεως, ἀλλα συνεργοι ἐσμεν, &c.

And therefore the Author of the books of Eccleſiaſticall Hierarchy, giving the *rationale* of the rites of Ordination, ſayes that the Prieſt is made ſo δι ἀνδρηπον by way of proclaiming and publication of the perſon, ſignifying, *That the holy man that conſecrates is but the proclai-* C *mer of the divine election*, but not by any humane power or proper grace does he give the perfect gift and conſecrate the perſon. And *Nazianzen*, ſpeaking of the rites of Ordination hath this expreſſion, with which the divine grace *is proclaimed*: (And *Billius* renders it ill by *ſuperinvecatur*.) He makes the power of conſecration to be *declarative*; which indeed is a leſſer expreſſion of a fuller power, but it ſignifies as much as the whole comes to; for it muſt mean, God does tranſmit the grace [*at*] or [*by*] or [*in*] the exteriour miniſtery, and the Miniſter is [εκφαντορικος *a declarer*] not by the word of his mouth, diſtinct from the work of his hand: But by the *mi-* D *niſtery*, he declares the work of God, then wrought in the perſon ſuſcipient. And thus in abſolution the Prieſt declares the act of God pardoning, not that he is a Preacher onely of the pardon upon certain conditions, but that he is not *the principall agent*, but by his *miniſtery declares* and miniſters the effect and work of God. And this interpretation is clear, in the inſtance of the bleſſed Sacrament, where not onely the Prieſt but the people do καταγγελλειν *declare the Lords death*, not by a Homily, but by vertue of the myſtery which they participate. And in the inſtance of this preſent queſtion, the conſecrator does declare power to deſcend from God upon the perſon to be ordained.

5.

Οτι ὁφιλοθεος ἱεροτελεστης ἐκφαντορικος ἐστι της θεαρχικης ἐκλογης, ἐκ δυτος ἰδια χαριτος τελουμενους ἐπι την ἱερὰν ἀγων τελειωσιν.

*In Oratin laudem ſui patris. Νυν δε καταδυομενου τας ἡμετερας ἀφορμας ὑποκαμψαντος των ἡμετερων ἐις ὰ θεια χαρις ἐπιφημιζεται.

E But thus the whole action being but a miniſtery, is a declaration of the effect and grace of *Gods vouchſafing*; and becauſe God does it not immediately, and alſo becauſe ſuch effects are inviſible and ſecret operations, God appointing an externall rite and miniſtery, does it, that the private working of the Spirit may become as perceived

6.

as it can be, that is, that it may by ſuch rites be declared to all the world what God is doing, and that man cannot do it of himſelf; and beſides the reaſonableneſſe of the thing, the very words in the preſent allegation do to this very ſence expound themſelves: for ἐκφαντορικός ἐστι, and ἐκ ἰδίᾳ χάριτι, are the ſame thing, and expreſſive of each other; the conſecrator *declares*, that is, he doth not do it by collation of his own grace or power, but the grace of God and power from above.

Epiſt. 45. And this doctrine we read alſo in S. *Cyprian* towards the end of his Epiſtle to *Cornelius*: *ut Dominus qui Sacerdotes ſibi in Eccleſia ſua eligere & conſtituere dignatur, electos quoque & conſtitutos ſua voluntate atque ſpiritalione tueatur*: It is a good prayer of ordination, [that the Lord who vouchſafes to chuſe and conſecrate Prieſts in his Church, would alſo be pleaſed by his aid and grace to defend them whom he hath ſo choſen and appointed] *Homo manum imponit, & Deus largitur gratiam*: *Sacerdos imponit ſupplicem dextram, Deus benedicit potenti dextra*, ſaith Saint *Ambroſe*, man impoſes his hand, but God gives the grace: the Biſhop layes on his hand of prayer, and God bleſſes with his hand of power. The effect of this diſcourſe is plain; the grace and powers that enable men to miniſter in the myſteries of the Goſpel is ſo wholy from God, that whoſoever aſſumes it without Gods warrant, and beſides his way; miniſters with a vain, ſacrilegious, and *ineffective hand*, ſave onely that he diſturbs the appointed order, and does himſelf a miſchief.

De dignit. Sacer c. 5. & in comment. in 1 Tim. c. 2. & in 1 Cor. 12. in illud [Diviſiones gratiarum.]

Sect. VII.

1. BY this ordination the perſons ordained are made miniſters of the Goſpel, ſtewards of all its myſteries, the light, the ſalt of the earth, the Shepherd of the flock, Curates of ſouls; theſe are their offices, or their appellatives (which you pleaſe) for the Clericall ordination is no other but a *ſanctification* of the perſon *in both ſences*; that is, 1 a ſeparation of him to do certain myſterious actions of religion: which is that ſanctification by which *Jeremy*, and S. *John* the Baptiſt were ſanctified from their mothers wombs. 2 It is alſo a ſanctification of the perſon, by the increaſing or giving reſpectively to the capacity of the ſuſcipient, ſuch graces as make the perſon meet to ſpeak to God, to pray for the people, to handle the myſteries, and to have influence upon the cure.

2. The firſt ſanctification is a deſignation of the perſon; which muſt of neceſſity be ſome way or other by *God*: becauſe it is a neerer approach to him, a miniſtery of his graces, which without his appointment, a man *muſt not*, *cannot* any more do, then a meſſenger can carry pardon to a condemned perſon, which his Prince never ſent. But this ſeparation of the perſon, is not onely a naming of the man, (for ſo farre the ſeparation of the perſon may be previ-

ous

A ous to the ordination: for ſo it was in the ordinations of *Mathias* and the ſeven Deacons; The Apoſtles *knew not* they appointed two, before God choſe by lot; and the whole Church choſe the ſeven Deacons before the Apoſtles impoſed hands;) but the ſeparation, or this firſt ſanctification of the perſon, is a giving him a power to doe ſuch offices, which God hath appointed to be done *to him*, and *for the people*, which we may clearly ſee and underſtand in the inſtance of *Job* and his friends: For when God would be intreated in behalf of *Eliphaz* and his companions, he gave order that *Job* ſhould make the addreſſe; *Goe to my ſervant, he ſhall pray for you, and him will I accept*; this ſeparation of a perſon for the offices of ad- Job 42. 8.
B vocation, is the ſame thing which I mean by *this firſt ſanctification*; God did it, and gave him a power and authority to goe to him, and put him into a place of truſt and favour about him, and made him a miniſter of the ſacrifice; which is a power and eminency above the perſons for whom he was to ſacrifice, and a power or grace from God to be in neerneſſe to him. This I ſuppoſe to be the great argument for the neceſſity of ſeparating a certain order of men for eccleſiaſticall miniſteries: And it relies upon theſe propoſitions. 1. All power of ordination deſcends from God, and he it is who ſanctifies and ſeparates the perſon. 2. The Prieſt by God is
C ſeparate to be the gracious perſon to ſtand between him and the people. 3. Hee ſpeaks the word of God, and returns the prayers and duty of the people, and reconveyes the bleſſings of God by his prayer and by his miniſtery. So that although every Chriſtian muſt pray, and may be heard, yet there is a ſolemn perſon appointed to pray in publick: and though Gods ſpirit is given to all that aſke it, and the promiſes of the Goſpel are verified to all that obey the Goſpell of Jeſus, yet God hath appointed ſacraments and ſolemnities, by which the promiſes and bleſſings are miniſtred more ſolemnly, and to greater effects. All the ordinary devoti-
D ons the people may doe alone; the *ſolemn*, *ritual*, and *publick*, the appointed Miniſter onely muſt do. And if any man ſhall ſay, becauſe the Prieſts miniſtery is by prayer, every man can doe it, and ſo, no need of him; by the ſame reaſon he may ſay alſo that the Sacraments are unneceſſary, becauſe the ſame effect which they produce is alſo in ſome degree the reward of a private piety and devotion. But the particulars are to be further proved and explicated as they need.

Now what for illuſtration of this article I have brought from the
E inſtance of *Job*, is true in the miniſters of the Goſpell, with the ſuperaddition of many degrees of eminency. But ſtill *in the ſame kind*, for the power God hath given is indeed *myſticall*; but it is not like a power operating by way of naturall or proper operation; it is not *vis* but *facilitas*, not an *inherent quality* that iſſues out actions by way of direct emanation, like naturall or acquired habits, but it is a grace

or favour done to the perſon, and a qualification of him *in genere politico*, he receives a politick, publick, and ſolemn capacity, to intervene between God and the people; and although it were granted that the people could do the externall work, or the action of Church miniſteries, yet they are actions to no purpoſe, they want the life and all the excellency, unleſſe they be done by ſuch perſons whom God hath called to it, and by ſome means of his own hath expreſſed his purpoſe to accept them in ſuch miniſtrations. A

4 And this explication will eaſily be verified in all the particulars of the Prieſts power; becauſe all the miniſteries of the Goſpell are *in genere orationis*, (unleſſe we except *preaching*, in which God ſpeaks by his ſervants to the people) the miniſter by his office is an *interceſſor with God*, and the word uſed in Scripture for the Prieſts *officiating*, ſignifies his praying [λειτουργούντων αὐτῶν] *as they were miniſtring or doing thier Liturgy*, the work of their ſupplications and interceſſion; and therefore the Apoſtles poſitively included all their whole miniſtery in theſe two: [*but we will give our ſelves to the word of God and to prayer*;] the prayer of conſecration, the prayer of abſolution, the prayer of impoſition of hands: they had nothing elſe to doe but *pray and preach*. And for this reaſon it was, that the Apoſtles in a ſenſe neereſt to the letter did verifie the precept of our bleſſed Saviour; *Pray continually*, that is, in all the offices, acts, parts and miniſteries of *a daily Liturgy*. B C

5 This is not to leſſen the power, but to underſtand it: for the Prieſts miniſtery is certainly the inſtrument of conveying all the bleſſings of the people, which are annexed to the ordinary adminiſtration of the Spirit. But when all the office of Chriſts Prieſthood in heaven is called *interceſſion for us*, and himſelf makes the ſacrifice of the Croſſe, effectuall to the ſalvation and graces of his Church, by his prayer, ſince we are miniſters of the ſame Prieſthood, can there be a greater glory then to have our miniſtery like to that of Jeſus? not operating by vertue of a certain number of ſyllables, but by a holy, ſolemn, determined and religious prayer, in the ſeverall manners and inſtances of interceſſion: according to the analogy of all the religions in the world, whoſe moſt ſolemn myſtery, was then moſt ſolemn prayer: I mean it in the matter of ſacrificing; which alſo is true in the moſt myſterious ſolemnity of Chriſtianity in the holy Sacrament of the Lords ſupper, which is hallowed and lifted up from the common bread and wine by *miſticall prayers* and ſolemn invocations of God. And therefore S. *Dionyſius* calls the forms of conſecration πλείσταις ἐπικλήσεσι *prayers of conſecration*, and S. *Cyril* in his *Myſtagogique* Catechiſme ſayes the ſame. *The Euchariſticall bread* [*after the invocations of the holy Ghoſt*] *is not any longer common bread, but the body of Chriſt.* D E

Cap. ult. de Eccleſ. Hier. ὁ ἄρτος τῆς εὐχαριστίας μετὰ τὴν ἐπίκλησιν ἁγίου πνεύματος, οὐκέτι ἄρτος λιτὸς, ἀλλὰ σῶμα Χριστοῦ.

6 For although it be neceſſary that the words which in the Latin Church have been for a long time called *the words of conſecration* (which

A (which indeed are more properly the words of inſtitution) ſhould be repeated in every conſecration, becauſe the whole action is not compleated according to Chriſts pattern, nor the death of Chriſt ſo ſolemnly enunciated without them, yet even thoſe words alſo are part of a myſticall prayer; and therefore as they are not onely intended there ἐν τάξει διηγήσεως, by way of hiſtory or narration (as *Cabaſil.* miſtakes;) ſo alſo in the moſt ancient Liturgies, they were not onely read διηγηματικῶς, or as a meer narrative, but alſo with the form of an addreſſe, or invocation: *Fiat hic panis corpus Chriſti, & fiat hoc vinum ſanguis Chriſti*, Let this bread be made the body of Chriſt, &c. So it is in S. *James* his Liturgy, S. *Clement*, S. *Marks*, and the Greek Doctors. And in the very recitation of the words of inſtitution, the people ever uſed to anſwer [Amen] which intimates it to have been a conſecration *in genere orationis*, called by S. *Paul benediction*, or the bread of bleſſing, and therefore S. *Auſtin* expounding thoſe words of S. *Paul* [*Let prayers and ſupplications and interceſſions, and giving of thanks be made*] ſaith, *Eligo in his verbis hoc intelligere, quod omnis vel pene omnis frequentat eccleſia, ut* [precationes] *accipiamus dictas quas fecimus in celebratione ſacramentorum antequam illud quod eſt in Domini menſâ accipiat benedici:* [orationes] *cum benedicitur, & ad diſtribuendum comminuitur: quam totam orationem pene omnis eccleſia Dominicâ oratione concludit.* The words and form of conſecration he calls by the name of [*orationes*] ſupplications; the prayers before the conſecration [*preces*] and all the whole action [*oratio*:] and this is according to the ſtile and practiſe, and ſenſe of the whole Church or very neer the whole. And S. *Baſil* ſaith, that there is more neceſſary to conſecration then the words recited by the Apoſtles and by the Evangeliſts. * The „ words of invocation in the ſhewing the bread of the „ Euchariſt, and the cup of bleſſing, who of all the Saints „ have left to us? For we are not content with thoſe „ which the Apoſtle and the Evangeliſts mention: *but „ both before and after*, we ſay other words having great „ power towards the myſtery, ἐκ τῆς ἐγγράφου διδασκαλίας „ ἃς παρελάβομεν which we have received by tradition. Theſe words ſet down in Scripture they retained as a part of the myſtery cooperating to the ſolemnity, manifeſting the ſignification of the rite, the glory of the change, the operation of the Spirit, the death of Chriſt, and the memory of the ſacrifice: but this great work which all Chriſtians knew to be done by the holy Ghoſt, the Prieſt did obtain by prayer and ſolemn invocation: according to the ſaying of *Proclus* of *C. P.* ſpeaking of the tradition of certain prayers uſed in the myſteries, and indited by the Apoſtles (as it was ſaid) but eſpecially in S. *James* his Liturgy: *By theſe prayers* (ſaith he) *they expected the comming of the holy Ghoſt, that his divine preſence might make the bread and the wine mixt*

In Expoſit. Liturg.

Epiſt. 59. q. 5.

Cap. 27. de ſpi. S. Τὰ τῆς ἐπικλήσεως ῥήματα ὅτε τῇ ἀναδείξει τὸν ἄρτον τῆς εὐχαριστίας καὶ τὸ ποτήριον τῆς εὐλογίας, τίνες τῶν ἁγίων ἡμῖν οὐκ ἀπέλιπον; οὐ γὰρ τύποις ἀρκούμεθα, ὧν ὁ Ἀπόστολος, ἢ τὸ εὐαγγέλιον ἐπεμνήσθη, ἀλλὰ καὶ προλέγομεν, καὶ ἐπιλέγομεν ἕτερα ὡς μεγάλην ἔχοντα πρὸς τὸ μυστήριον τὴν ἰσχύν.

mixt with water to become the body and bloud of our blessed Saviour. A

7 Τὴν δι' εὐχῆς λόγου εὐχαριστηθεῖσαν τροφήν. b Apol 2. pro Christianis li. 8 contra Cels. προπαγεμένως ἄρτως εὐθέως ποιοῦμεν σῶμα γινομένους διὰ τὴν εὐχὴν ἄμβροτον. Matth. 15. c Lib. 3. de Tri. cap. 4. d Quis patiatur ut mensarum et viduarum minister supra eos se tumidus efferat, ad quorum preces, Christi corpus sanguisque conficitur? e Lib. 4. de fide cap. 14. ὁ τῆς προθέσεως ἄρτος, οἶνός τε καὶ ὕδωρ διὰ τῆς ἐπικλήσεως καὶ ἐπιφοιτήσεως τοῦ ἁγίου πνεύματος ὑπερφυῶς μεταποιοῦνται εἰς τὸ σῶμα τοῦ χριστοῦ, καὶ τὸ αἷμα. Vide Optat. Milevit. lib. 6. contrà Parmenian.

And S. Justin Martyr very often calls the Eucharist *food made sacramentall and eucharisticall by prayer*: and Origen, b *we eat the bread holy, and made the body of Christ by prayer*: *Verbo Dei & per obsecrationem sanctificatus, bread sanctified by the word of God, and by prayer, viz.* the prayer of consecration: *prece mystica* is S *Austins* expression of it: c *Corpus Christi & sanguinem dicimus illud tantum, quod ex fructibus terræ acceptum & prece mystica consecratum r tè sumimus.* That onely we call the body and bloud of Christ which we receive of the fruits of the earth, and *being consecrated by the mysticall prayer*, we take according to the rite. And S. *Hierom* chides the insolency of some Deacons towards Priests, upon this ground. d *Who can suffer that the Ministers of widdows and tables should advance themselves above those* [at whose prayers] *the body and bloud of Christ are exhibited or made presentiall.* I adde onely the words of *Damascen. The bread and wine are changed into the body and bloud of Christ supernaturally by invocation and comming of the Holy Ghost.* B

8 *S. Cyprian lib. 5. e. ult. Eusebius Emissen. Serm. 5. de Pascate.*

Now whether this consecration by prayer, did mean to reduce the words of institution to the sence and signification of a prayer, or that they mean, the consecration was made by the other prayers annexed to the narrative of the institution, according to the severall senses of the Greek and Latine Church, yet still the ministery of the Priest whether in the words of consecration, or in the annexed prayers is still by way of prayer. Nay further yet, the whole mystery it self is operative in the way of prayer, saith *Cassander*, in behalf of the School and of all the Roman Church; and indeed S. *Ambrose* and others of the Fathers in behalf of the Church Catholick. *Nunc Christus offertur, sed offertur quasi homo, quasi recipiens passionem, & offert seipsum quasi Sacerdos ut peccata nostra dimittat hic in imagine* [*ibi in veritate, ubi apud patrem quasi advocatus intervenit*] So that what the Priest does here, being an imitation of what Christ does in heaven, is by the sacrifice of a solemn prayer, & by the representing the action and passion of Christ, which is effectuall in the way of prayer, and by the exhibiting it to God by a solemn prayer, and advocation, in imitation *of*, and union *with* Christ. All the whole office is an office of intercession, as it passes from the Priest to God, and from the people to God; And then for that great mysteriousnesse, which is the sacramentall change, which is that which passes from God unto the people by the Priest, that also is obtained and effected by way of prayer. C D E

De Iteratione in consultat.

9 For since the holy Ghost is the consecrator, either he is called down by the force of a certain number of syllables, which that he will verifie, himself hath no where described; and that he means not to

A to do it he hath fairly intimated, in ſetting down the inſtitution in words of great vicinity, *to expreſſe the ſence of the myſtery*, but yet of ſo much difference and variety as will ſhew, this great change is not wrought by ſuch certain and determined words, [The blood of the New Teſtament] ſo it is in S. *Matthew* and S. *Mark*, [The new Teſtament in my blood] ſo S. *Paul* and S. *Luke*, *My body which is broken*, *My body which is given*, *&c.* and to think otherwiſe is ſo neer the Gentile rites, and the myſteries of *Zoroaſtes*, and the ſecret operations of the *Enthei* and Heathen Prieſts, that unleſſe God had declared expreſſely ſuch a power to be affixed to the recitation of ſuch
B certain words, it is not with too much forwardneſſe to be ſuppoſed true in the ſpirituality of the Goſpel.

But if the ſpirit deſcends not by the force of ſyllables, it follows 10.
he is called down by the prayers of the Church, preſented by the Prieſts, which indeed is much to the honour of God and of religion, an endearment of our duty, is according to the analogy of the Goſpell, and a proper action or part of ſpirituall ſacrifice, that great excellency of Evangelicall religion.

For what can be more apt and reaſonable to bring any great bleſ- 11.
ſing from God then prayer, which acknowledges him the fountain
C of bleſſing, and yet puts us into a capacity of receiving it by way of morall prediſpoſition, that holy graces may deſcend into holy veſſels, by holy miniſteries, and conveyances; and none are more fit for the employment then prayers, whereby wee *bleſſe God*, *and bleſſe the ſymbols*, and ask that God may *bleſſe us*, and by which every thing is ſanctified, *viz. by the word of God and prayer*, that is, by Gods benediction and our impetration; according to the uſe of the word in the ſaying of our bleſſed Saviour, *Man lives* [*by every word*] *that proceeds out of the mouth of God*: that is, by Gods bleſſing; to which, *prayer* is to be joyned, that we may cooperate with God
D in a way moſt likely to prevail with him; and they are excellent words which * *Caſſander* hath ſaid to the purpoſe; *Some Apoſtolicall Churches from the beginning uſed ſuch ſolemn prayers to the celebration of the myſteries, and Chriſt himſelf beſide that he recited the words (of inſtitution) hee bleſſed the Symbols before and after, ſung an Eccleſiaſticall hymn.* And therefore the Greek Churches which have with more ſeverity kept the firſt and moſt ancient forms of conſecration, then the Latin Church; affirm that the conſecration is made by ſolemn invocation alone, and the very recitation of the words ſpoken in the
E body of a prayer are uſed for argument to move God to hallow the gifts, and as an expreſſion and determination of the deſire. And this, * *Gabriel* of *Philadelphia* obſerves out of an Apoſtolical Liturgy, *The* [*words of our Lord* [τοῦ κυρίου] *antecedently and by way of inſtitution, and incentive are the form, together with the words which the Prieſt afterwards recites according as it is ſet down in the divine Liturgy.* It is ſuppoſed he means the Liturgy reported to be made by S. *James*, which

1 De iteratione. Atque hinc adeo credo Apoſtolicas ipſas jam inde ab initio Eccleſias aliquas, hujuſmodi preces ad myſteriorum celebrationem adhibuiſſe; imo Chriſtum ipſum non ſolâ verborum recitatione, ſed etiam eulogiâ ante ipſam myſteriorum conſecrationem, & poſtea hymno uſum fuiſſe manifeſtum eſt.

* Τὸ εἶδος προσγινόμενος μὲν τὰ κυριακὰ λόγια σύνταγμα ἔχον, καὶ τὰ ὑπὸ τῆς ἱερέως ἐφεξῆς λεγόμενα ῥήματα, καθὰ μέχρι τῆς θείας φέρεται λειτουργίας.

which is of the most ancient use in the Greek Church, and all Liturgies in the world in their severall Canons of communion, do now, and did for ever mingle solemn prayers together with recitation of Christs words; The Church of England does most religiously observe it according to the custome and sence of the primitve Liturgies; who always did beleeve the consecration not to be a naturall effect, and change finished in any one instant, but a divine alteration consequent to the whole ministery: that is, the solemn prayer and invocation. A

12. Now if this great ministery be by way of solemn prayer, it will easier be granted that so the other are. For absolution and reconciliation of penitents I need say no more, but the question of S. *Austin*, *Quid est aliud manus impositio, quam oratio super hominem?* And the Priestly absolution is called by Saint *Leo*, *Sacerdotum supplicationes*, *the prayers of Priests*, and in the old *Ordo Romanus*, and in the Pontificall the forms of reconciliation were [*Deus te absolvat*] the Lord pardon thee, &c. But whatsoever the forms were (for they may be *optative*, or *indicative*, or *declarative*,) the case is not altered as to this question; for whatever the act of the Priest be, whether it bee the act of a Judge, or of an Embassadour, a Counsellor, or a Physitian, or all this, the blessing which he ministers is by way of a solemn prayer, according to the exigence of the present rite; and the form of words doth not alter the case; for [*Ego benedico, & Deus benedicat*] is the same, and was no more when God commanded the Priest in expresse terms *to blesse the people*; onely the Church of late, chuses *the indicative form*, to signifie, that such a person is by authority and proper designation appointed the ordinary minister of benediction. For in the sence of the Church and Scripture, none can give blessing but a Superiour, and yet every person may say in charity *God blesse you*; Hee may not be properly said to *blesse*, *for the greater is not blessed of the lesser* by Saint *Pauls* rule; the Priest may blesse, or the Father may, and yet their benediction, (save that it signifies the authority, and solemn deputation of the person to such an ordinary Ministery) signifies but the same thing; that is, it operates by way of prayer; but is therefore prevalent and more effectuall, because it is by persons appointed by God. And so it is in absolution, for he that ministers the pardon being the person that passes the act of God to the penitent, and the act of the penitent to God; all that manner that the Priest interposes *for the penitent* to God is by way of prayer, and by the mediation of intercession; for there is none elsse in this imaginable; and the other of passing *Gods act upon the penitent* is by way of interpretation and enunciation, as an Embassadour, and *by the word of his ministery*; *in persona Christi condonavi*, *I pardon in the person of Christ*, saith Saint *Paul*: in the first hee is ἱερεὺς, εὐαγγελίων, ἐυχῶν, μεσιδίων, ἐυχαριστίας; in the second he is ὑποβίβης ἐκφαντορικὸς; in both, a minister of divine benedic-

Lib. 3 de bap. contr. Donat. c. 16.

Epist. 92.

B C D E

on

A on to the people, *the anointing from above* deſcends upon *Aarons beard*, and ſo by degrees to the ſkirts of the people; and yet in thoſe things which the Prieſt or the Prophet does but *ſignifie* by divine appointment, he is ſaid to do the thing, which he only ſignifies and makes publick as a Miniſter of God: thus God ſent *Jeremie*, *he ſet him over the Nations to root out, and to pull down, and to deſtroy, to throw down, and to build, and to plant*; and yet in all this his miniſtery was nothing but Propheticall: and he that converts a ſinner is ſaid to *ſave him*, and to *hide a multitude of ſins*; that is, he is inſtrumentall to it and miniſters in the imployment; ſo that here alſo, *Verbum eſt oratio*, the word of God and prayer do tranſact both the parts of B this office. And I underſtand, though not the degree and excellency, yet the truth of this manner of operation in the inſtance of *Iſaac* bleſſing *Jacob*, which in the ſeverall parts was expreſſed in all forms, *indicative, optative, enunciative*, and yet there is no queſtion but it was intended to do *Jacob* benefit by way of impetration; ſo that although the Church may expreſſe the acts of her miniſtery in what form ſhe pleaſe, and with deſigne to make ſignification of another article, yet the manner of procuring bleſſings and graces for the people is by a miniſtery of interpellation and prayer, we having no C other way of addreſſe or return to God but by petition and eucharift.

1 Jer. 10.

17. I ſhall not need to inſtance any more. S. *Auſtin* ſummes up all the Eccleſiaſticall miniſteries in an expreſſion fully to this purpoſe; *Si ergo ad hoc valet quod dictum eſt in Evangelio, Deus peccatorem non audit, aut per peccatorem ſacramenta non celebrentur, Q nomodo exaudit — deprecantem vel ſuper aquam baptiſmi, vel ſuper oleum, vel ſuper Euchariſtiam, vel ſuper capita eorum ſuper quibus manus imponitur?* with S. *Auſtin*, praying over the ſymbols of every Sacrament, and ſacramental, is all one with celebrating the myſtery. And therefore in the office of Conſecration in the Greek Church, this power paſſes D upon the perſon ordained. *That he may be worthy to aske things of thee for the ſalvation of the people*; that is, to celebrate the Sacraments, and Rites, *and that thou wilt hear him*: which fully expreſſes the ſenſe of the preſent diſcourſe, that the firſt part of that grace of the holy Spirit which conſecrates the Prieſt, the firſt part of his ſanctification, is a ſeparation of the perſon to the power of interceſſion, for the people, and a miniſteriall mediation, by the miniſtration of ſuch rites and ſolemn invocations which God hath appointed or deſigned.

13

Lib. 31. de bapt. con. Donat. c. 20.

Εὐχολ. *in conſecrat. Epiſc.* Εἰς τὸ ἄξιον γένεσθαι τὸν αἰτεῖν αὐτὸν τὰ πρὸς σωτηρίαν τοῦ λαοῦ καὶ ἐναρκεῖν σταυτόν

E And now this ſanctification which is ſo evident in Scripture, tradition, and reaſon, taken from proportion and analogy to religion, is ſo far from making the power of the holy man leſſe then is ſuppoſed, that it ſhews the greatneſſe of it by a true repreſentment; and preſerves the ſacredneſſe of it ſo within its own cancels, that it will be the greateſt ſacriledge in the world to invade it; for who ever will

will boldly enter within this vail, *nisi qui vocatur sicut Aaron*, unleſſe he be ſanctified as is the Prieſt, who is συνεργὸς τῷ Χριστῷ, as *Nazianzen* cells him, a Miniſter cooperating with Chriſt, he does without leave call himſelf *a man of God, a Mediator between God and the people under Chriſt*, he boldly thruſts himſelf into the participation of that glorious mediation which Chriſt officiates in heaven; all which things as they are great honours to the perſon, rightly called to ſuch vicinity and endearments with God, ſo they depend wholy upon divine dignation of the grace and vocation of the perſon. A

15 2. Now for the other part of ſpirituall emanation or deſcent of graces in ſanctification of the Clergy, that is in order to the performance of the other, ὅπως ὁ φιλάνθρωπος θεὸς ἡμῶν ἀσπίλου καὶ ἀμώμητον αὐτῷ τὴν ἱερωσύνην χαρίσηται; that's the ſenſe of it, *that God who is the lover of ſouls may grant a pure and unblameable Prieſthood*; and certainly they who are honoured with ſo great a grace as to be called to officiate in holy and uſefull Miniſteries have need alſo of other graces to make them perſons holy in habit and diſpoſition, as well as holy in calling, and therefore God hath ſent his Spirit to furniſh his Emiſſaries with excellencies proportionable to their need and the uſefulneſſe of the Church. At the beginning of Chriſtianity God gave gifts extraordinary, as boldneſſe of ſpirit, fearleſſe courage, freedome of diſcourſe, excellent underſtanding, diſcerning of ſpirits, deep judgement, innocence and prudence of deportment, the gift of tongues, theſe were ſo neceſſary at the inſtitution of the Chriſtian Church, that if we had not had teſtimony of the matter of fact, the reaſonableneſſe of the thing would prove the actuall diſpenſation of the Spirit; becauſe God never fails in neceſſaries: But afterward, when all the extraordinary needs were ſerved, the extraordinary ſtock was ſpent, and God retracted thoſe iſſues into their fountains, and then the graces that were neceſſary for the well diſcharging the ἱερατικὰς μυστάσεις, *the Prieſtly function*, were ſuch as make the perſon of more benefit to the people, not onely by being exemplary to them, but gracious and loved by God: and thoſe are ſpirituall graces of ſanctification. B C D

And therefore Ordination is a collation of holy graces of ſanctification: of a more excellent faith, of fervent charity, of providence and paternall care: Gifts which now deſcend not by way of miracle, as upon the Apoſtles, are to be acquired by humane induſtry, by ſtudy and good letters, and therefore are preſuppoſed in the perſon to be ordained: to which purpoſe the Church now examines the abilities of the man, before ſhe lays on hands: and therefore the Church does not ſuppoſe that the Spirit in ordination deſcends in gifts, and in the infuſion of habits, and perfect abilities, though then alſo, it is reaſonable to beleeve that God will aſſiſt the pious and carefull endeavours of holy Prieſts, and bleſſe them with ſpeciall ayds and cooperation: becauſe a more extraordinary ability is 16 E

need-

A needfull for perſons ſo deſigned; But the proper and great aid which the ſpirit of ordination gives, is ſuch inſtances of aſſiſtance which make the perſon more holy.

And this is ſo certainly true, that even when the Apoſtle had ordained *Timothy* to be Biſhop of Epheſus, he calls upon him to *ſtirre up the gift of God, which was in him by the putting on of his hands*, and that gift is a *roſary of graces*; what graces they are he enumerates in the following words: *God hath not given us the ſpirit of fear but of power, of love, & σωφρονισμῦ, and of a modeſt and ſober minde* (and theſe words are made part of the form of collating the Epiſcopal order in the church of England) Here is all that deſcend from the Spirit in ordination, δύναμις, *power*, that is, to officiate and intercede with God in the parts of miniſtery, and the reſt are ſuch as imply duty, ſuch as make him fit to be a Ruler in paternall and ſweet government, *modeſty, ſobriety love*; And therefore in the forms of ordination of the Gr. Church (which are therefore highly to be valued, becauſe they are moſt ancient, have ſuffered the leaſt change, and been polluted with fewer intereſts) the myſtical prayer of ordination names graces in order to holineſs. *We pray thee that the grace of the ever holy Spirit may deſcend upon him,* [a] *Fill him ful of all faith and love and power and ſanctification by the illumination of thy holy and life-giving Spirit*: & the reaſon why theſe things are deſir'd, and given, is in order to the right performing his holy offices [b] *that he may be worthy to ſtand without blame at thy Altar, to preach the Goſpell of thy Kingdom, to miniſter the words of thy truth, to bring to Thee gifts & ſpiritual ſacrifices, to renew the people with the laver of regeneration.*

And therefore S. [c] *Cyrill* ſayes that Chriſts ſaying receive ye the Holy Ghoſt ſignifies grace given by Chriſt to the Apoſtles, whereby they were ſanctified: that by the Holy Ghoſt they might be abſolved from their ſins, ſaith [d] *Haymo*; and Saint [e] *Auſtin* ſayes, that many perſons that were ſnatched violently to be made Prieſts or Biſhops, who had in their former purpoſes determined to marry and live a ſecular life, have in their ordination received the gift of continency. And therefore there was reaſon for the greatneſſe of the ſolemnities uſed in all ages in ſeparation of Prieſts from the world, inſomuch that whatſoever was uſed in any ſort of ſanctification of ſolemn benediction by *Moſes* law, all that was uſed in conſecration of the Prieſt, who was to receive the greateſt meaſure of ſanctification. *Eadem item vis etiam Sacerdotem auguſtum & honorandum facit novitate benedictionis à communitate vulgi ſegregatum. Cum enim heri unus è plebe eſſet, repente redditur præceptor, præſes, Doctor pietatis, myſteriorum latentium Præſul &c. Inviſibili quadam vi, ac gratia inviſibilem animam in melius transformatam gerens*, that is, improved in all ſpiritual graces; which is highly expreſſed by [f] *Martyrius* who ſaid to *Nectarius*; *Tu ô beate recens baptizatus & purificatus, & mox inſuper ſacerdotio auctus es; utraque autem hæc peccatorum expiatoria eſſe Deus conſtituit*: which are not to be expounded as if

17

a Πλήρωσον πάσης πίστεως καὶ ἀγάπης, καὶ δυνάμεως καὶ ἁγιασμοῦ τῆ ἐπιφοιτήσει τοῦ ἁγίου ζωοποιοῦ σου πνεύματος.

b Ἵνα γένηται ἄξιος παρεστῆναι ἀμέμπτως τῷ θυσιαστηρίῳ σου κηρύξειν τὸ εὐαγγέλιον τῆς βασιλείας σου, ἱερουργεῖν τὸν λόγον τῆς ἀληθείας σου, προσφέρειν σοι δῶρα καὶ θυσίαν πνευματικὰς, ἀνακαινίζειν τὸν λαόν σου διὰ τοῦ λουτροῦ τῆς παλιγγενεσίας.

18

c *Gratiam Apoſtolis à Chriſto collatam qua ſanctificarentur: ut eo ſpiritum ſanctum à propriis peccatis abſolverentur. Lib 12. in Io. cap. 56.*

d *Homil. in 8vas. Paſchæ.*

e *Lib. 2 cap. ult. de adulter. conjug.*

f *Soz. l. 7. c. 10.*

ordination did conferre the first grace, which in the Schools is understood onely to be expiatorious; but the increment of grace, and sanctification; and that also is remissive of sins, which are taken off by parts as the habit decreases; and we grow in Gods favour, as our graces multiply or grow. A

19 Now that these graces being given in ordination are immediate emanations of the holy Spirit, and therefore not to be usurped or pretended to by any man upon whom the holy Ghost in ordination hath not descended, I shall lesse need to prove, because it is certain upon the former grounds, and will be finished in the following discourses; and it is in the Greek Ordination given as a reason of the former prayer, οὐ γὰρ ἐν τῇ ἐπιθέσει τῶν ἐμῶν χειρῶν, ἀλλ' ἐν τῇ ἐπισκοπῇ τῶν πλουσίων σου οἰκτιρμῶν δίδοται χάρις τοῖς ἀξίοις αὐτ. For not in the imposition of my hands, but in the overseeing providence of thy rich mercies, grace is given to them that are worthy. So that we see, more goes to the fitting of a person for Ecclesiasticall Ministeries then is usually supposed; together with the power, a grace is specially collated, and that is not to be taken up and laid down, and pretended to by every bolder person. The thing is sacred, separate, solemn, deliberate, derivative from God, and not of humane provision, or authority, or pretence, or disposition. B C

SECT. VIII.

1 THe holy Ghost was the first consecrator, that is made evident; and the persons first consecrated were the Apostles, who received the severall parts of the Priestly order, at severall times; the power of consecration of the Eucharist, at the institution of it; the power of remitting and retaining sinnes in the octaves of *Easter*; the power of baptizing and preaching, together with universall jurisdiction, immediately before the Ascension, when they were commanded to *goe into all the world preaching and baptizing*. This is the whole office of the *Priesthood*; and nothing of this was given in Pentecost when the holy Spirit descended and rested upon all of them; the Apostles, the brethren, the women: for then they received those great assistances which enabled them who had been designed for Embassadors to the world, to doe their great work: and others of a lower capacity had their proportion, as the effect of the promise of the Father, and a mighty verification of the truth of Christianity. D

2 Now all these powers which Christ had given to his Apostles were by some means or other to be transmitted to succeeding persons, because the severall Ministeries were to abide for ever. All nations were to be converted, a Church to be gathered and continued, the new Converts to be made Confessors, and consigned with baptism, sins to be remitted, flocks to be fed and guided, and the Lords death declared, represented, exhibited, and commemorated untill E

his

A his second coming. And since the powers of doing these offices, are acts of free and gracious concession, emanations of the holy Spirit, and admissions to a vicinity with God, it is not onely impudence and sacriledge in the person, falsly to pretend, that is, to lely the holy Ghost, and thrust into these offices, but there is an impossibility in the thing, it is null in the very deed doing, to handle these mysteries without some appointment by God; unlesse he calls and points out the person, either by an extraordinary or by an ordinary vocation; Of these I must give a particular account.

The extraordinary calling was first, that is, the immediate; for 3
B the first beginning of a lasting necessity, is extraordinary, and made ordinary in succession, and by continuation of a fixed and determined Ministery. The first of every order hath another manner of constitution, then all the whole succession. The rising of the spring is of greater wonder, and of more extraordinary and latent reason, then the descent of the current; and the derivation of the powers of the holy Ghost that make the Priestly order, are just like the creation, the first man was made with Gods own hands, and all the rest by God, cooperating with a humane act; and there is never the same necessity as at first for *God to create man*. The species or kind
C shall never fail, but be preserved in an ordinary way: And so it is in the designation of the Ministers of Evangelicall Priesthood; God breathed into the Apostles τὸ πνεῦμα τὸ ζωοποιὸν πνεῦμα, *the breath of the life-giving spirit*; and that breath was to be continued in a perpetuall, univocall production; they who had received, they were also to give: and they onely could.

Grace cannot be conveyed to any man, but either by the fountain or by the channell: by the Author: or by the Minister. God 4
onely is the fountain and Author: and he that makes himself the Minister whom God appointed not, does in effect make himself the
D Author: for he undertakes to dispose of grace which he hath not received, to give Gods goods upon his own authority: which he that offers at, without Gods warrant, does it onely upon his own. And so either he is *the Author*, or *an Usurper*, either the fountain, or a dry cloud, which in effect calls him either *blasphemous*, or *sacrilegious*.

But the first and immediate derivation from the fountain, that 5
onely I affirm to be miraculous, and extraordinary: as all beginnings of essences and graces of necessity must: those persons who
E receive the first issues, they onely are extraordinarily called: all that succeed are called or designed by an ordinary vocation, because whatsoever is in the succession is but an ordinary necessity, to which God hath proportioned an ordinary Ministery: and when it may be supplied by the common provisions to look for an extraordinary calling, is as if a man should expect some new man to be created, as *Adam* was; it is to suppose God will multiply beings and operae-

tions without neceſſity. God called at firſt, and if he had not called, man could not have come to him in his neereneſſe of a holy Miniſtery; he ſent perſons abroad, and if he had not ſent, they could not have gone; but after that he had appointed by his own deſignation perſons who ſhould be Fathers in Chriſt, he called no more; but left them to call others: He firſt immediately gives the χάρισμα, *the grace*, and leaves this as a *Depoſitum* to the Church, faithfully to be kept till Chriſts ſecond comming; and this *Depoſitum* is the doctrine and diſcipline of Jeſus: he opens the door, and then left it open, commanding all to come in that way, into the Miniſtery and tuition of the flock, calling all that came in by windows, and poſterns, and oblique ways, *theeves and robbers*. And it is obſervable, that the word *vocation* or *calling* in Scripture, when it is referred to a deſignation of perſons to the Miniſtery, it alwayes ſignifies that which we term, *caling extraordinary*; it allways ſignifies, an immediate act of God; which alſo ceaſed when the great neceſſity expired, that is, when the fountain had ſtreamed forth abundantly, and made a current to deſcend without interruption. The purpoſe of this diſcourſe is, that now no man ſhould in theſe dayes of ordinary Miniſtery, look for an extraordinary calling, nor pretend in order to vainer purpoſes any new neceſſities.

Acts 13 2. 16. 10.

Heb 5.4,5,10

A B C

6 They are fancies of a too confident opinion, and over-valuing of our ſelves, when we think the very beeing of a Church is concerned in our miſtakes; and if all the world be againſt us, we are not aſhamed of our folly, but think truth is failed from among the children of men, and the Church is at a loſſe, and the current derived from the firſt emanations is dryed up, and then he that is boldeſt to publiſh his follies is alſo as apt to miſtake his own boldneſſe for *a call from God*, as he did at firſt his own vain opinion for a neceſſary truth; and then he is called extraordinarily, and ſo ventures into the ſecrets of the Sanctuary. Firſt, he made a neceſſity more then ever God made, and then himſelf finds a remedy that God never appointed. He that thinks every ſhaking of the Ark is abſolute ruine to it, when peradventure it was but the weakneſſe of his own eyes that made him fancy what was not, may alſo think he hears a call from above to ſupport it, which indeed was nothing but a noyſe in his own head: And there is no cure for this, but to cure the man, and ſet his head right. For he that will pretend any thing that is beyond ordinary, as he that will ſay he hath two reaſonable ſoules within him, or three wills, is not to be confuted but by Phyſick, or by tying him to abjure his folly till he were able to prove it.

D E

7 But God by promiſing that his Church ſhould abide for ever, and that *the gates of hell ſhould not prevail againſt it*, but that himſelf would be *with her to the end of the world*, hath ſufficiently confuted the vanity of thoſe men, who that they might thruſt themſelves into an office, pretend the diſſolution of the very being of the Church.

A Church: For if the Church remains in her being, let her corruptions be what they will, the ordinary Prophets have power to reform them; and if they do not, every man hath power to complain, ſo he does it with *peace*, and *modeſty*, and *truth*, and *neceſſity*.

2 And there is no need of an extraordinary calling to amend ſuch 8.
things which are certain, foreſeen events; and ſuch were hereſies and corruption in doctrine and manners, for which God appointed an ordinary Miniſtery to take cogniſance and make a remedy; for which himſelf when he had told us, *hereſies muſt needs be*, yet made no proviſions extraordinary, but left the Church ſufficiently inſtructed by her Rule, and guided by her Paſtors.

B 3 When Chriſt means to give us a new Law, then he will give us 9.
a new Prieſthood, a new Miniſtery: One will not be changed without the other; God now no more comes in a mighty ruſhing winde, but in a ſtill voice, in the gentle homilies of ordinary Prophets; and now that the Law by which we are to frame our underſtandings and our actions is eſtabliſhed, we muſt not expect an Apoſtle to correct every abuſe; for if they will not hear *Moſes* and the Prophets, if one ſhould come from the dead, or an Angel come from heaven, it is certain they will not be entertained, but till the wonder be over, and the curioſity of news be ſatisfied.

C Againſt this, it is pretended that Chriſt promiſed *to bee with his* 10.
Church for ever, upon condition the Church would do their duty; *Volkel lib. 6. cap. 18.*
but they being but a company of men, have power to chuſe, and they may chuſe amiſſe; and if all ſhould do ſo, Chriſts promiſes may fail us, though not fail of their intentions; and then in this caſe the Church failing, either there muſt be an extraordinary calling of ſingle perſons, or elſe any man may enter into the ordinary way, which is all one with an extraordinary: for it is extraordinary that common perſons ſhould by neceſſity bee drawn into an imployment
D which by ordinary vocation they are not to meddle with.

Againſt this we can (thanks be to God for it) pretend the expe- 11.
rience of 16 Ages; for hitherto it hath ever been in the Chriſtian Churchs, that God hath preſerved a holy Clergie in the ſame proportion as he hath preſerved a holy people; never yet were the Clergy all Antichriſtian, in the midſt of Chriſtian Churches; and we have no reaſon to fear it will be ſo now, after ſo long an experience to expound the promiſes of our Lord to the ſence of a perpetuall Miniſtery and a perpetual Church, by the means of ordinary miniſtrations.

And how ſhall the Church be ſuppoſed to fail, ſince God hath 12.
E made no proviſions for its reſtitution? For by what means ſhould *Ibid. cap. 19.*
the Church be renewed and Chriſtianity reſtored? Not by Scripture? For we have no certainty that the Scriptures which we have this day, are the ſame which the Apoſtles delivered, and ſhall remain ſo for ever; but onely 1. the reputation and teſtimony of all

Christian Churches, (which also must transmit the same by a continuall successive testimony to the following, or else they will be of an uncertain faith,) and 2. the confidence of the divine providence and goodnesse, who will not let us want what is fit for us, that without which we cannot attain the end to which in mercy he hath designed us. Now the same Arguments which we have for the continuation of Scripture, wee have for the perpetuity of a Christian Clergy, that is, besides the so long actuall succession and continuance, we have the goodnesse and unalterable sweetnesse of the Divine mercies, who will continue such Ministeries which himself hath made the ordinary means of salvation; hee would not have made them the way to heaven and of ordinary necessity, if he did not mean to preserve them; indeed if the ordinary way should fail, God will supply another way to them that doe their duty; but then Scripture may as well fail as the ordinary succession of the Clergy; they both were intended but as the ordinary ministeries of salvation, and if Scripture be kept for the use of the Church, it is more likely the Church will be preserved in its necessary constituent parts then the Scripture; because Scripture is preserved for the Church, it is kept that the Church might not fail. For as for the fancy that all men being free agents may chuse amisse; suppose that; but then may they not all consent to the corruption or destroying of Scripture? yea, but God will preserve them from that, or will over-rule the event: yea, but how do they know that? what revelation have they? yet grant that too, but why then will he not also over-rule the event in the matter of universall Apostacy? for both of them are matter of choice.

13. But then that all the Clergy should consent to corrupt Scripture, or to lose their faith, is a most unreasonable supposition; for supposing there is a naturall possibility, yet it is morally impossible; and we may as well fear that all the men of the world will be vitious upon the same reason; for if all the Clergy may, then all the people may, and you may as well poison the Sea, as poison all the springs; and it is more likely all the Ideots, and the ordinary persons in the world should be cousened out of their religion, then that all the wise men and *Antistites*, the *Teachers*, *Doctours*, and *publike Ministers* of religion should. And when all men turn Mariners, or Apothecaries, or that all men will live single lives, and turn Monks, and so endanger the species of mankind to perish, (for there is a great fear of that too) that is, when all the world chuse one thing (for if two men do, two thousand may do it if they will, and so may all upon this ground) then also we may fear that all the Governours of the Church may fail, because some do, and more have, and all may; till then, there will be no need of an extraordinary Commission; but the Church shall go on upon the stock of the first calling, and designation, which was extraordinary. The Spirit issued out

A out at first miraculously, and hath continued running still in the first channels by ordinary conduct, and in the same conveyances it must run still, or it cannot without a miracle derive upon us, who stand at infinite distance from the fountain. Since then there is now no more expectation of an extraordinary calling (and to do so were an extraordinary vanity) it remains that the derivation of the ministeriall power be by an ordinary conveyance.

The Spirit of God in Scripture hath drawn a line, and chalked 14.
out the path that himself meant to tread in giving the graces of Evangelicall ministrations. At first, after that Christ had named twelve
B (one whereof was lost) they not having an expresse command for the manner of Ordination, took such course as reason and religion taught them. They named two persons, and prayed God to chuse one; and to manifest it by lot; which was a way lesse then the first designation of the other eleven, and yet had more of the extraordinary in it, then could be reasonably continued in an ordinary succession. The Apostles themselves had not as yet received skill enough how to officiate in their ordinary ministery, because the Holy Ghost was not yet descended.

But when the Holy Ghost descended, then the work was to be- 15.
C gin; Apostles wanted no power necessary for the main work of the Gospel; but now also they received Commissions to dispense the Spirit to all such purposes to which he was intended. They before had the *office* in themselves, but it was *not communicable to others*, till the Spirit, *the anointing from above*, ranne over to the fringes of the Priests garments; they had it but in imperfection and unactive faculties; So saith *Theophylact*: *He breathed not now giving to them the perfect gift of the Holy Ghost, for that he intended to give at Pentecost: but he prepared them for the fuller reception of it.* They had the gift before, but not the perfect consummation of it, that was reserved for the great day; and because the power of consecration is the
D τελείωσις, or perfection of *Priestly order*, it was the proper emanation of this dayes glory, then was the ἐμφανὴς τελείωσις, the perfection of what power Christ had formerly consigned. For of all faculties, that is not perfect which produces perfect and excellent actions in a direct line, actions of a particular sort; but that which produces the actions, and enables others to do so too; for then the perfection is inherent, not onely *formally*, but *virtually* and *eminently*; and that's the crown of habits, and naturall faculties. Now besides the reasonablenesse of the thing, this is also verified by a certainty that will not easily fail us; by experience and *ex post facto*:
E For as we do not finde the Apostles had before Pentecost a *productive power*, which made them call for a miracle, or a speciall providence by lots, so we are sure that immediately after Pentecost they had it: for they speedily began to put it in execution, and it is remarkable, that the Apostles did not lay hands upon *Matthias*, he being made

Theophylact. in 20. Johan. ἐμφυσᾷ, ἵνα μὴν τελείαν δωρεὰν τὸ ἁγίου πνεύματος νῦν αὐτοῖς νέμων, τοῦτο γὰρ ἐν τῷ πεντηκοστῷ ἔμελλε δώσειν, ἀλλὰ πρὸς ὑποδοχὴν τοῦ πνεύματος ἑαυτοὺς ποιῶν.

made Apoſtle before the deſcent of the Holy Ghoſt: they had no power to do it, they were not yet made *Miniſters of the Spirit*; which becauſe afterwards preſently they did, concludes fairly that at Pentecoſt they were amongſt other graces made *the ordinary Miniſters of Ordination.* A

This I ſay is certain, that the Holy Ghoſt deſcending at Pentecoſt, they inſtantly did officiate in their miniſteriall offices, they preached, they baptized, they confirmed and gave the holy Spirit of obſignation, and took perſons into the Lot of their Miniſtery, doing of it by an externall rite and ſolemn invocation: and now the extraordinary way did ceaſe; God was the fountain of the power, but man conveyed it by an externall rite: And of this Saint *Paul*, who was the onely exception from the common way, takes notice; calling himſelf an Apoſtle, *not of man, nor by man, but by Jeſus Chriſt*; implying that he had a ſpeciall honour done, to be choſen an Apoſtle in an extraordinary way; therefore others might be Apoſtles, and yet not ſo as he was; for elſe his expreſſion had been all one, as if one ſhould ſay, *Titius the ſonne of a man, not begotten of an Angel, or ſpirit, nor produced by the Sunne or Starre, but begotten by a man of a woman*: the diſcourſe had been ridiculous, for no man is born otherwiſe; and yet he alſo had ſomething of the ordinary too; for in an extraordinary manner he was ſent to be ordained in an ordinary miniſtery. And yet becauſe the ordinary miniſtery was ſetled, Saint *Paul* was called to an account for ſo much of it as was extraordinary: and was tied to do that which every man now is bound to do, that ſhall pretend a calling extraordinary, *viz.* to give *an extraordinary proof* of his *extraordinary calling*: which when he had done in the Colledge of Jeruſalem, the Apoſtles *gave him the right hand of fellowſhip*, and approved his vocation; which alſo ſhews, that now the way of Ordination was fixed and declared to be by humane miniſtery; of which I need no other proof but the inſtances of Ordinations recorded in Scripture, and the *no inſtances* to the contrary, but of S. *Paul*, whoſe deſignation was as immediate as that of the 11 Apoſtles, though his Ordination was not. I end this with the ſaying of *Job* the Monk: *Concerning the order of Prieſthood it is ſupernaturall and unſpeakable. He that yeſterday and the day before was in the form of Ideots, and private perſons, to day by the power of the Holy Ghoſt, and the voice of the chief Prieſt, and laying on of hands, receives ſo great an improvement and alteration, that he handles and can conſecrate the divine myſteries of the holy Church, and becomes (under Chriſt) a Mediator [Miniſteriall] between God and man, and exalted to hallow himſelf and ſanctifie others:* The ſame almoſt with the words of *Gregory Nyſſen*, in his book *De ſancto baptiſmate.* B C D E

Tract. de Sacrament. Ὅμοιος δὲ καὶ ὁ ἐπὶ τῆς ἱερωσύνης ὑπερφυὴς καὶ ἄῤῥητος. χθὲς καὶ πρώην ὀντινα τῶν πολλῶν καὶ ἴσα ἰδιωτῶν ἔχοντινα καὶ σήμερον ἀτυμώτερος ἀλλ' ἀνάρμοστος καὶ ἀρχιερέως φωνῆ καὶ λέξεως ἐπιθέσει τοσαύτην ἀλλοίωσιν κρείττονα λέξαι, καὶ τοσοῦτον ἀποκαθίσασθαι, ὡστε τὰ θεῖα μυστήρια τῆς ἱερᾶς ἐκκλησίας τελεῖν δύνασθαι, καὶ μεσίτην Θεοῦ καὶ ἀνθρώπων γίνεσθαι ἑαυτόν τε καὶ τοὺς ἄλλους ἁγιάζειν.

This

A This is the ſumme of the preceding diſcourſes; God is the Conſecrator; man is the Miniſter; the ſeparation is myſterious and wonderfull; the power great and ſecret; the office to ſtand between God and the people, in the miniſtery of the Evangelicall rites; the calling to it ordinary, and by a ſetled Miniſtery, which began after the deſcent of the holy Ghoſt in Pentecoſt. 17

This great change was in nothing expreſſed greater, then that *Saul* upon his Ordination changed his name, which Saint *Chryſoſtome* obſerving, affirms the ſame of S. *Peter*. I conclude, *Differentiam inter ordinem & plebem conſtituit Eccleſiæ authoritas & honor per ordinis conſeſſum ſanctificatus à Deo*, ſaith *Tertullian*. *The authority of the whole Church of God hath made diſtinction between the perſon ordained and the people, but the honour and power of it is derived from the ſanctification of God*: It is derived from him, but conveyed by an ordinary Miniſtery of his appointing. Whoſoever therefore with unſanctified, that is, with unconſecrated hands ſhall dare to officiate in the miniſterial office, ſeparate by God, by gifts, by graces, by publick order, by an eſtabliſhed rite, by the inſtitution of Jeſus, by the deſcent of the holy Ghoſt, by the word of God, by the practiſe of the Apoſtles, by the practiſe of ſixteen ages of the Catholick Church, by the neceſſity of the thing, by reaſon, by analogy to the diſcourſe of all the wiſe men that ever were in the world; that man like his predeceſſor *Corah* brings an unhallowed Cenſer, which ſhall never ſend up a right cloud of incenſe to God, but yet that unpermitted, and diſallowed ſmoak ſhall kindle a fire, even the wrath of God which ſhall at leaſt deſtroy the ſacrifice: *his work ſhall be conſumed*, and when upon his repentance himſelf eſcapes, yet it ſhall be ſo *as by fire*, that is, with danger, and loſſe, and ſhame, and trouble. *For our God is a conſuming fire.* 18

Homil. 28. in Acta 18.

Exhort. ad caſtitat.

B

C

D *Remember* Corah *and all his company.*

Κύριε ἐλέησον.

E

The End.

The *Printer* to the *Reader*.

THe abſence of the Author, and his inconvenient diſtance from *London*, hath occaſioned ſome leſſer eſcapes in the impreſsion of theſe Sermons, and the Diſcourſe annexed. The Printer thinks it the beſt inſtance of pardon, if his Eſcapes be not layd upon the Author, and he hopes they are no greater then an ordinary underſtanding may amend, and a little charity may forgive.